THE

PRINCIPLES OF Christian Religion

EXPLAINED

To the Capacity of the Meaneſt.

WITH

PRACTICAL APPLICATIONS

To each HEAD.

Whereby the Great and Neceſſary DUTY of FAMILY-CATECHISING may with much eaſe be performed.

Compoſed for the Uſe of thoſe only who need ſuch an HELP,

By *THO. GOUGE*

Miniſter of the Goſpel.

JOHN XVII. 3. *This is Life Eternal, to know Thee the Only true God, and* Jeſus Chriſt, *whom thou haſt ſent.*

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Reverend. in Chriſto
Pat. & Dom. Dom.
GUILIELMO
Archiep. CANT.
a Sacris Domeſticis.

MVSEVM
BRITAN
NICVM

THE EPISTLE
To Parents and Governours of FAMILIES.

THe chief end of this Treatiſe being to contribute ſome help to Parents and Maſters of Families, in the diſcharge of that great and neceſſary Duty of Inſtructing their Children and Servants in the Principles *of the* Chriſtian Religion: *I knew no fitter Perſons to whom to dedicate this Work than to ſuch who are chiefly concerned in the Duty, and moſt obliged thereunto. And this I do the rather, that I may have an opportunity of ſtirring you up to a conſtant and conſcionable performance thereof; which you will find very advantageous to the ſpiritual good of your Families here, and their eternal happineſs hereafter. For,*

1. *By catechiſing, a good and ſure foundation is laid. Now its neceſſary that in all Buildings a good foundation be laid, leſt for want of it the Building come to ruin, as our Saviour expreſſeth;* Matth. 7. 26, 27.

2. *It is the eaſieſt and moſt compendious way of conveying knowledge into the heads and hearts of your children and ſervants. Whence is it that many old people are ſo groſly ignorant of Fundamental Truths, even ſuch as are neceſſary to ſalvation, but want of being catechiſed in their youth? And contrariwiſe, the moſt intelligent hearers are uſually found to be ſuch as have been timely inſtructed in the* Principles of Religion.

3. *Such as profeſs the faith, are thereby enabled to render a reaſon of the hope that is in them. For a Ca-*

techiſe well compoſed contains the ſum and ſubſtance of all that a Chriſtian is to believe.

4. *Thereby the Perſons under your charge will be ſo well grounded in the Truths, that they will not ſo eaſily be made a prey either to* Atheiſts *or* Papiſts, *or other* Seducers. *For ſuch will be the more likely to hold faſt the Truths which they have been taught out of the* Word of God. *Whereas we find by experience that ſuch as were never well catechiſed, are too ſoon drawn aſide from the Truth to the embracing Erroneous and Heretical Doctrines.*

How ſhould the conſideration of theſe ſingular benefits of Family Inſtruction *ſtir up all Parents and Maſters ſpeedily to ſet upon the Work, and to make conſcience thereof; without which how can you expect Gods bleſſing upon your Family? How can you expect that your Children and Servants, who know not the God of their Fathers, ſhould ſerve him with honeſt and upright hearts? How can you expect that the groſs ignorance which is naturally in your Children and Servants, ſhould be diſpelled, and they enlightened with the Knowledge of the true* God, *and of his Son* Jeſus Chriſt? *And how can you expect that your Children ſhould be kept from running into all manner of ſin and wickedneſs, if you do not train them up in the knowledge and fear of God, in the nurture and admonition of the Lord? Certainly every Parent and Maſter hath as great a charge of the ſouls of thoſe under his Roof, as the Miniſter hath of the ſouls of his Flock. And a dreadful thing it muſt needs be, to be guilty of the blood of ſouls.*

Let none plead for an excuſe the difficulty of the work, or their own inſufficiency for the performing thereof: For if in the ſincerity of your hearts you will put your ſelves upon the diſcharge thereof, God will graciouſly accept of your endeavours, and aſſiſt you in

the

the doing of it. If there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not; 2 *Cor.* 8. 12.

If you ſhall think meet to make uſe of this following Treatiſe, you will find the great and difficult work of Catechiſing your Children and Servants, as eaſie as reading anothers Sermon. For having propounded the Queſtion to each of them, and received the Anſwer thereunto, as it is ſet down, you will find the ſeveral parts and branches of the Anſwer explained to the capacity of the meaneſt, with ſome Practical Applications following the ſame: Which Explication *and* Application *you ſhall do well ſeriouſly to read over to them, when they have rehearſed the reſpective Anſwers: Which through Gods bleſſing, may prove profitable both to your ſelves and thoſe that hear you.*

And I adviſe and deſire, that you would ſet apart ſome time (once a Week at leaſt) for this Exerciſe; either on the Lords-day, *or elſe on ſome other day of the Week, when you find you may beſt redeem time for it. O how much may an hour, or ſuppoſe but half an hour in a Week, thus ſpent, tend to the edification of your own and your Families ſouls!*

It will be good and neceſſary that you appoint the ſeveral perſons in your Families, to take their own times to learn an Anſwer or two weekly, that ſo they may be ready to rehearſe it to you on the time you appoint for Catechiſing of them.

Though in clearing the Truths, I had often occaſion given of confuting very many Errors both of Papiſts, Socinians, *and others, yet I purpoſely avoided it, becauſe this Treatiſe was drawn up only for the benefit of the younger and weaker ſort of Chriſtians, eſpecially of thoſe in* WALES; *who being deſtitute of thoſe many helps of knowledge we in theſe parts enjoy, did*

earneſtly

earneſtly deſire me to publiſh in both Languages a Treatiſe that ſhould contain all the Fundamental Principles of Religion, *and that in a plain Stile and Method, which, through Gods help, having finiſhed, I ſhall not ceaſe, while I live, to implore his bleſſing on theſe poor endeavours of mine, that they may prove ſucceſsful to the conviction, converſion, and conſolation of all that ſhall read or hear it.*

3. Decemb. 1678.

Your Servant in all Services

for the Salvation of

your Souls

THO. GOUGE

☞ *There is extant of this Author theſe other Treatiſes, all ſold by* Tho. Parkhurſt *at the lower end of* Cheapſide.

THe Young-man's Guide through the Wilderneſs of this World to the *Heavenly Canaan.*

A Word to Sinners and a Word to Saints, the former tending to the awakening the Conſciences of ſecure Sinners unto a lively ſenſe and apprehenſion of the dreadful condition they are in, ſo long as they live in their Natural and Unregenerate Eſtate: The latter tending to the directing and perſwading of the Godly and Regenerate unto ſeveral ſingular Duties.

Chriſtian Directions, ſhewing how to walk with God all the day long.

The Sureſt and Safeſt Way of Thriving.

THE HEADS OF THE Foregoing CATECHISM.

Queſt. 1. *WHat is every one moſt bound to know?*
Anſw. God, and himſelf.
Queſt. 2. *Where is this knowledge to be had?*
Anſw. In the Word of God contained in the Scriptures of the old and new Teſtament.
Queſt. 3. *How do the Scriptures ſet forth God?*
1 *Anſw.* In his Nature.
2. In his Perſons.
3. In his Properties.
4. In his Works.
Queſt. 4. *What is God?*
Anſw. God is a Spirit of infinite Perfection.
Queſt. 5. *How many Gods are there?*
Anſw. There is one only true God, but diſtinguiſhed into three Perſons, the Father, the Son, and the holy Ghoſt, which are equal in power and glory.
Queſt. 6. *What are the Properties of God?*
Anſw. The Properties of God are certain excellencies attributed and applyed unto him, for our better underſtanding of him, as Eternity, Unchangeableneſs, Omnipotency, Wiſdome, Holineſs, Juſtice, Goodneſs, Truth, and ſeveral others.
Queſt. 7. *To what heads may the works of God be brought?*
Anſw. The works of God may be brought to two Heads, namely Creation and Providence.
Queſt. 8. *What is the work of Creation?*
Anſw. Gods making all things by his word, of nothing, in ſix days, very good.
Queſt. 9. *Wherein conſiſteth the Providence of God?*

Anſw. The Providence of God conſiſteth, as in preſerving the creatures which he made, ſo in his wiſe, and powerful ordering of them.

Queſt. 10. *In what eſtate was man made by God at firſt?*

Anſw. Man was made by God in a very good and happy eſtate, even after the image of God, which conſiſted in perfect knowledge, true holineſs, and righteouſneſs.

Queſt, 11. *What poſitive, particular law did God give to* Adam *in his innocent eſtate?*

Anſw. God having made man, he entred into a Covenant with him, promiſing eternal life upon his obedience, and threatned death upon his diſobedience.

Queſt. 12. *Did our firſt Parents continue in their firſt and happy eſtate?*

Anſw. Surely, no, they fell from it.

Queſt. 13. *What was the particular ſin of our firſt Parents in Paradiſe?*

Anſw. The particular ſin, of our firſt Parents in Paradice, was Diſobedience againſt God in eating the forbidden fruit.

Queſt. 14. *Are all the Poſterity of* Adam *guilty of his ſin?*

Anſw. All the poſterity of *Adam*, coming from him by natural generation, being taken into covenant with him, are guilty of his ſin.

Queſt. 15. *What is ſin?*

Anſw. Sin is a tranſgreſſion of Gods law.

Queſt. 16. *What are the kinds of ſin?*

Anſw. The kinds of ſin are Original and Actual.

Queſt. 17. *What is Orignal ſin?*

Anſw. Original ſin is that corruption of nature, wherein all are conceived, and born.

Queſt. 18. *What is Actual ſin?*

Anſw. Actual ſin is the fruit of Original ſin in evil thoughts, words, and deeds.

Queſt. 19. *How many wayes is ſin committed?*

Anſw. Three wayes. Firſt, by committing, or doing that which the law forbids.

Secondly, by omitting, or not doing what the law requires.

Thirdly, by not performing duties aright.

Queſt

Queſt. 20. *Are all ſins equally heynous and offenſive in the ſight of God?*

Anſw. Surely no, but ſome ſins in their own nature, and others in regard of ſome aggravating circumſtances are greater than others.

Queſt. 21. *What is the puniſhment due to ſin?*

Anſw. The puniſhment due to ſin is the wrath and curſe of God, which cauſeth all the miſeries of this life, at the end death, and eternal torment in Hell.

Queſt. 22. *Is there any means to free ſinful men out of their miſerable eſtate?*

Anſw. Yes, God hath given unto man a Saviour,

Queſt. 23. *Who is mans Saviour?*

Anſw. Mans Saviour is the Lord Jeſus Chriſt, who was both God and Man in one perſon.

Queſt. 24. *How did the Son of God take to himſelf Mans ature?*

Anſw. The Son of God did take to himſelf mans Nature, by being conceived in the womb of the Virgin *Mary*, by the Holy Ghoſt, and born of her, but free from ſin?

Queſt. 25. *VVhat Offices did Chriſt take upon him to work out our Salvation?*

Anſw. Chriſt took upon him three Offices, he became a Prophet, a Prieſt, and a King.

Queſt. 26. *VVhat is the chief work of Chriſts Prophetical Office?*

Anſw. The chief work of Chriſts Prophetical office is to make known his Fathers will unto his Church by his Word and Spirit.

Queſt. 27. *VVhat are the parts of Chriſts Prieſtly Office?*

Anſw. The parts of Chriſts Prieſtly Office are, to make ſatisfaction, and interceſſion.

Queſt. 28. *VVhat are the parts of Chriſts Kingly Office?*

Anſw. Chriſt as King doth govern his Church, provides for her all needful good things, and protects her from all enemies.

Queſt. 29. *How far did Chriſt humble himſelf for our Redemption?*

Anſw. Chriſt humbled himſelf in his birth, life, death, burial, and lying in the grave.

Queſt. 30. *What are the degrees of Chriſts exaltation?*

Anſw. The degrees of Chriſts exaltation are his Reſurrection, his Aſcention, his ſitting at Gods right hand, and his judging the World at the laſt day.

Queſt. 31. *How comes Chriſt and thoſe things which he did and ſuffered to be ours?*

Anſw. By faith which unites us unto Chriſt in our effectual Calling.

Queſt. 32. *What is effectual Calling?*

Anſw. Effectual calling is the work of Gods ſpirit, whereby our underſtanding being enlightened with the knowledge of our miſerable condition, and of Chriſt as our remedy, we are perſwaded to cloſe with Jeſus Chriſt as our only Saviour, and Redeemer.

Queſt. 33. *What priviledges do accompany ſuch as are effectually called?*

Anſw. The Priviledges which accompany our effectual calling are, Juſtification, Adoption, and Sanctification.

Queſt. 34. *What is Juſtification?*

Anſw. Juſtification is an act of Gods free grace, whereby he pardoneth our ſins, and accepteth us as righteous in his ſight upon the account of Chriſts righteouſneſs and ſatisfaction received and applyed by Faith.

Queſt. 35. *What is Adoption?*

Anſw. Adoption is an act of Gods free grace, whereby we are not only accounted, but taken into the number, and inveſted with all the priviledges of the children of God.

Queſt. 36. *What is Sanctification?*

Anſw. Sanctification is a work of Gods free grace, whereby we are renewed throughout according to the image of God, in holineſs and righteouſneſs, and are enabled to die to ſin, and to live unto righteouſneſs.

Queſt. 37. *What are the bleſſings which uſually accompany Gods Juſtified, Adopted, and Sanctified ones?*

Anſw. Peace of Conſcience, joy in the Holy Ghoſt, and encreaſe of grace.

Queſt. 38. *What are the things required on our parts for the obtaining eternal life, and ſalvation?*

Anſw. The things required on our own part for the obtaining eternal life and ſalvation, are Faith in Chriſt, Repentance unto Life, with a conſcionable uſe of Gods ordinances.

Queſt.

Queſt. 39. *What is Faith in Chriſt?*

Anſw. Faith in Chriſt is a ſaving grace, whereby we receive Chriſt in all his offices, as our Prieſt, Prophet, and King, and reſt upon him alone for ſalvation.

Queſt. 40. *What is true Repentance?*

Anſw. True Repentance is a ſaving grace, whereby a ſinner turns from his ſins, and returns to God with full purpoſe of heart, and ſincere endeavour to walk in newneſs of life.

Queſt. 41. *Which are the ordinances Chriſt hath appointed for the furthering our ſalvation?*

Anſw. The ordinances Chriſt hath appointed for the furthering of our Salvation are, The Word, Sacraments, and Prayer in ſpecial.

Queſt. 42. *How doth the word become effectual to our ſpiritual advantage?*

Anſw. The word becometh effectual to our ſpiritual advantage, as by bringing ſinners to a ſight and ſence of their miſerable condition, and turning them from their ſins unto God; ſo by perfecting the work of grace begun in the Saints.

Queſt. 43. *How may we profit by our reading and hearing the Word?*

Anſw. We may profit by our reading and hearing the Word, as by preparing our ſelves, ſo by giving diligent attention thereunto, receiving it with Faith, and Love, treaſuring it up in our hearts, and practiſing it in our lives.

Queſt. 44. *How do the Sacraments further our Salvation?*

Anſw. The Sacraments do further our Salvation through our receiving them by Faith.

Queſt. 45. *What is a Sacrament?*

Anſw. A Sacrament is a divine Ordinance, wherein by outward ſigns, and rites, Chriſt and his benefits are ſealed up unto believers.

Queſt. 46. *How many Sacraments are there?*

Anſw. There are only two Sacraments, Baptiſm, and the Lords Supper.

Queſt. 47. *What is Baptiſm?*

Anſw. Baptiſm is a Sacrament wherein by water

applyed to the body, in the Name of the Father, the Son, and the Holy Ghoſt, our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our ingagement to be his faithful ſervants are ſealed up unto us.

Queſt. 48. *Who are to be baptized?*

Anſw. They are to be baptized who in charity may be ought to be within the Covenant.

Queſt. 49. *What is to be conſidered in the Lords Supper?*

Anſw. Both the Name, and the Nature thereof.

Queſt. 50. *What is the Lords Supper?*

Anſw. The Lords Supper is a Sacrament of our Spiritual nouriſhment, wherein by receiving Bread and Wine, according to Chriſts inſtitution, the believing Communicants do feed upon Chriſt by Faith.

Queſt. 51. *What is the duty of every Communicant before he come to the Lords Supper.*

Anſw. The Duty of every Communicant, before he come to the Lords Supper, is to examine himſelf of his Knowledge, Faith, Love, Repentance, and new Obedience.

Queſt. 52. *What is the danger of receiving unworthily?*

Anſw. The unworthy receiver eateth, and drinketh judgment to himſelf.

Queſt. 53. *What is Prayer?*

Anſw. Prayer is a right opening of the deſire of the heart to God in the name of Jeſus Chriſt.

Queſt. 54. *What is the ſtate of the faithful at their death?*

Anſw. The ſouls of the Faithful go forthwith to Heaven, and their bodies ſleep in their graves as in beds of reſt.

Queſt. 55. *What is the eſtate of the Faithful after death?*

Anſw. The bodies of the Faithful ſhall be raiſed out of the grave in glory, and at the general judgement own-

owned by Chriſt, received into his favour, and fully enjoy God for ever.

Queſt. 56. *How many Commandements are there?*

Anſw. There are ten Commandements, which contain the ſum of the Moral Law.

Queſt. 57. *What is the general Sum of both the Tables of the Law?*

Anſw. The general Sum of the firſt Table is this, thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. And the general Sum of the Second Table of the Law is, thou ſhalt Love thy Neighbour as thy ſelf.

Queſt. 58. *In what words is the Preface of the Ten Commandements ſet down?*

Anſw. In theſe, I am the Lord thy God, which brought thee out of the land of *Ægypt*, out of the houſe of bondage.

Queſt. 56. *Which is the firſt Commandement?*

Anſw. Thou ſhalt have no other Gods before me.

Queſt. 60. *What is the ſcope and meaning of this Commandement?*

Anſw. The ſcope and meaning of the firſt Commandemant is, that we take *Jehovah* the true God for our God, and that we worſhip and glorifie him as the onely true God, and our God.

Queſt. 61. *Which is the ſecond Commandement?*

Anſw. Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor worſhip them. For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the Third, and Fourth generation of them that hate me, and ſhew Mercy unto Thouſands of them that Love me, and keep my Commandements.

Queſt. 62. *Which is third Commandement?*

Anſw. Thou ſhalt not take the Name of the Lord thy God

God in vain. For the Lord will not hold him guiltleſs, that taketh his Name in vain.

Queſt. 63. *Which is the fourth Commandement?*

Anſw. Remember the Sabbath day to keep it Holy. Six days ſhalt thou labour, and do all thy works. But the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor the Stranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hollowed it.

Queſt. 64. *Which is the fift Commandement?*

Anſw. Honour thy Father, and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

Queſt. 65. *Which is the ſixt Commandement?*

Anſw. Thou ſhalt not Kill.

Queſt. 66. *Which is the ſeventh Commandement?*

Anſw. Thou ſhalt not commit Adultery.

Queſt. 67. *Which is the eighth Commandement?*

Anſw. Thou ſhalt not ſteal.

Queſt. 68. *Which is the ninth Commandement?*

Anſw. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Queſt. 69. *Which is the tenth Commandement?*

Anſw. Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

Queſt. 70. *Can any man perform exact obedience to the whole law of God?*

Anſw. No meer man ſince the fall of *Adam* can perform exact obedience to the Law of God, but doth davly, and hourly break them.

Queſt. 71. *Of how many parts do the Lords prayer conſiſt?*

Anſw. The Lords Prayer conſiſteth of three general parts. Namely, the Preface, the Petitions, and the Thanksgiving.

Queſt. 72. *In which words is the Preface of the Lords-Prayer ſet down?*

Anſw.

Anſw. The Preface of the Lords Prayer is in theſe words. Our Father which art in Heaven.

Queſt. 73. *Which is the firſt Petition?*

Anſw. Hallowed be thy Name.

Queſt. 74. *What is here deſired?*

Anſw. That God in all things, at all times, by us, and all other creatures may be honoured, and glorified.

Queſt. 75. *Which is the ſecond Petition?*

Anſw. Thy Kingdome come.

Queſt. 76. *What is here deſired?*

Anſw. That the power of Sathan may be weakened, and ſubdued, that the Kingdome of Grace may be advanced; by the daily encreaſe of its members, and the Kingdome of Glory haſtened by Chriſts coming to Judgement.

Queſt. 77. *Which is the third Petition?*

Anſw. Thy Will be done in Earth, as it is in Heaven.

Queſt. 78. *What is here deſired?*

Anſw. That while we live here on Earth, we may endeavour to yield ſuch obedience to the will of God, as the Saints and Angels do in Heaven.

Queſt. 79. *What is the fourth Petition?*

Anſw. Give us this day our daily bread.

Queſt. 80. *What is here deſired?*

Anſw. That God would beſtow upon us all needful temporal good things, and his bleſſing with them.

Queſt. 81. *Which is the fift Petition?*

Anſw. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Queſt. 82. *what is deſired in this Petition?*

Anſw. That God for Chriſts ſake would free us from the guilt, and puniſhment of all our ſins, and give us grace ſo to forgive others their treſpaſſes againſt us, as we may thereby be aſſured of the forgiveneſs of our ſins committed againſt God.

Queſt. 83. *Which is the ſixt Petition?*

Anſw. Lead us not into temptation, but deliver us from evil.

Queſt. 84. *What is here deſired.*

Anſw.

Anſw. That God would preſerve us from temptations unto ſin, and being tempted, powerfully to ſuccour us under them, and in his due time to deliver us from them.

Queſt. 85. *In which words is the form of thanksgiving expreſſed?*

Anſw. The form of thankſgiving is expreſſed in theſe words, for thine is the Kingdome, the power, and the glory, for ever and ever, *Amen.*

This ſhort Catechiſm is to be Sold by *Thomas Parkhurſt* at the *Bible* and Three *Crowns* in *Cheapſide* near *Mercers* Chappel, and at the *Bible* on *London Bridge* under the Gate, 1679. at Six pence the dozen.

THE

The Principles of the Christian Religion gathered into several Heads, to be taught to such, who being grosly ignorant, of weak memories, and perhaps not able to read, are very hardly capable of Learning a Catechism.

1. THere is one God, an Almighty, Eternal, Infinite, Good, Merciful, Righteous, and Holy Spirit, who made the World and all things therein out of nothing; and is the supreme ruler, and governour thereof.

2. This one God is distinguished into three Persons, the Father, the Son, and the Holy Ghost; the Father is the Creator, the Son the Redeemer, and the Holy Ghost the Sanctifier.

3. God having appointed unto man, to have a being for a short time in this World, and an everlasting being in the World to come, either in blessedness or misery, hath given to him a Law, (which is his Word) by which he is to be governed here, and judged hereafter.

4. All mankind having by sin broken the Law of God, both in *Adam*, and in their own persons, and hereby fallen under the wrath and curse of God, and become liable to everlasting damnation, God gave his Son, the Lord Jesus Christ, to be made man, to die for their sins, and thereby to redeem them from everlasting death, and to bring them to everlasting Life.

5. Jesus Christ, and Redemption and Salvation by him, is freely offered in the Covenant of grace, to all the World upon this condition, that whosoever shall believe in him, and repenting of their sins, will give up themselves to obey and follow him, in righteousness and holiness all the daies of their Life, shall be saved through him.

6. After Death there shall be a Resurrection of the bodies of all men, both of good and evil: and a general judgement, wherein those that have believed in Christ, and obeyed him, shall by Christ, the Judge of the quick and the dead, be sentenced to everlasting blessedness, and the unbelievers and disobedient shall be sentenced to everlasting Fire.

A ſhort Prayer to be taught to young Children, when they come firſt to be capable to be put upon the exerciſe of that duty.

O Lord God, I am a poor Child, I was born in ſin, and am by nature a Child of the Devil, and am in danger to go to Hell, to be burned for ever for my ſins. Thou haſt given Chriſt to be a Saviour of Sinners, O let him be my Saviour; for his ſake, O Lord, forgive me my ſins, and let me be born again, and be made thy Child, love me as thy Child, and help me, O Lord, to love thee as my Father, and to give my ſelf to thee as thine own Child. Keep me from all ſin, keep me from lying, and ſtealing, and frowardneſs, unruline ſs, idleneſs, and childiſh folly. Make me obedient to my Parents, and governours, to hear their inſtructions, obey their Counſels, and ſubmit to their reproofs. Work a work of grace in mine heart, and as I grow up in years, ſo let me grow up in thy grace: let me live in thy fear all my daies: and bring me to Heaven, when I die. Keep me night and day from ſin and danger: be thou my Father, and take care of me as thine own from henceforth, and for ever, *Amen.*

JOSH. 24. 15.

As for me, and my Houſe, we will ſerve the Lord.

THE ſum of theſe words is, *The Good Mans Godly Reſolution, to ſerve the Lord with his Houſhold.*

In which we may obſerve four particulars.

1. *The perſon reſolving*, viz. *Joſhua*; he it is who makes this Reſolution.

2. *The Order of his Reſolution*, firſt *himſelf* will ſerve the Lord, and then his *Houſe*.

3. *The Extent of his Reſolution*, viz his whole Houſe, *As for me and my Houſe*.

4. *The Matter reſolved on*; and this is, *to ſerve God.*

Each of theſe might afford unto us a diſtinct point of Doctrine: But I ſhall wave them all, and inſiſt upon one, which as it comprehendeth the main ſcope of the words, ſo it beſt ſuiteth with the ſcope of my intention in this diſcourſe; which is to preſs all Parents, Maſters, and Governours of Families, to a conſtant and conſcionable performance of Holy, and Religious Duties, in and with their Families.

The point of Doctrine is this:

Obſerv. *It is a Duty incumbent upon Parents and Maſters of Families, to be careful that not only themſelves, but all under their charge, even their whole Houſhold do faithfully ſerve the Lord.*

It is not ſufficient for Governous of Families to be *good Chriſtians* themſelves, but they ought to be *Chriſtian-Governours:* Not enough to be themſelves Religious, but they muſt train up all under their charge in the knowledg and practice of Religion. And the truth is, *good Chriſtians* they cannot be, who are not *Chriſtian-Governours.* He hath little Religion himſelf, that doth not faithfully endeavour to propagate it in his Family. Thus *Joſhua*, as a Maſter of a Family, undertaketh not only for himſelf, but alſo for his whole

Houſhold, that he with them, and they with him, ſhould ſerve the Lord. Yea and in all Ages ſuch as have been moſt Eminent in Grace, have been moſt exact in their Family-duties: Inſtance *Abraham*, the Father of the Faithful, of whom God himſelf giveth this teſtimony, I *know* Abraham, *that he will command his Children, and his Houſhold after him, that they ſhall keep the way of the Lord*, &c Gen. 18. 19. And *Jacob* his Grand-child walking in the ſteps of his Father *Abraham*, was not content at *Bethel* to worſhip God ſincerely himſelf, but he chargeth his Family *to put away the ſtrange Gods which were among them, and to ſerve the true God*, according to the preſcribed rule of his Word, *Gen.* 35. 2. *David*, though he were a King, and ſo had the care of an whole Kingdom upon him, yet thought his State-affairs no priviledge to exempt him from the Religious ordering and governing of his Family: And therefore he profeſſeth, *Pſal.* 101. 2. *That he would walk within his Houſe with a perfect heart*, that is, ſincerely diſcharge the duties belonging to the Governour of an Houſe. Yea under the Law, we find that the *Fathers* amongſt the *Iſraelites* were commanded to teach their *Children* the meaning of the *Paſſover*, and of the *Feaſt of Unleavened Bread.*

And that we may not think this a Legal Precept aboliſhed in the time of the Goſpel, the Apoſtle giveth a general charge to all Chriſtian Parents, to *bring up their Children in the nurture and admonition of the Lord*, Epheſ. 6. 4. Yea, by the practice of the *Primitive Chriſtians*, who lived in the daies of the Apoſtles, it doth appear, that ſo ſoon as any Governour of a Family was converted, and profeſſed the Chriſtian Faith, he ſtill ingaged his Family to ſerve God. It is ſaid of *Cornelius*, that *he was a devout man, and one that feared God with all his Houſe*, Acts 10. 2. And it is recorded of *Lydia*, that *ſhe was baptized and her houſhold*, Acts 16. 15. And it is ſaid of the *Jaylor*, that *he believed in God with all his houſe.* Yea the houſes of the Faithful in the Primitive times were ſtiled *Churches*, *Rom.* 16. 5. 1 *Cor.* 16. 19. which implieth, that their private Families were ſo piouſly ordered, and religiouſly inſtructed, that they ſeemed to be *little Churches*, rather

rather than *ordinary houſes*; having taken up *Joſhua's* reſolution, *As for me, and my houſe, we will ſerve the Lord.*

The point being thus proved by *Scripture* and *Examples*, come we now to the Reaſons, for the farther confirmation thereof.

Reaſon 1. May be taken from the Command of God, who hath commanded as much, ſaying, *Deut.* 6. 7. *Thou ſhalt teach my Laws diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe*, &c. And God hath manifeſted his approbation thereof by commending *Abraham* for *commanding his Children and Houſhold, to keep the ways of the Lord*, Gen. 18. 19. So that to whomſoever the Lord hath given this honour to make him a *Father of Children*, a *Maſter over Servants*, a *Governour over an Houſhold*, of them he requireth this duty, to teach and inſtruct all under their charge.

Reaſon 2. Every mans houſe is his private *charge* which he muſt over-ſee; it is his *Flock* which he muſt attend. You will all acknowledge, that every Miniſters Flock is his charge, and that it is a moſt dreadful thing for any to neglect them. And have not you as great a charge of your Family, as the Miniſter hath of his Flock? Yea doubtleſs, I dare boldly ſay, that every Parent, and Maſter of a Family, is as deeply charged with the Souls of their Children and Servants, as the Miniſter is with the Souls of his Flock. If therefore your Children and Servants live and die in their ſins, through your negligence, their blood will be required at your hands.

Yea, let Parents and Maſters of Families know and conſider, that thoſe Children and Servants, who by the neglect of their duty to them, ſhall periſh in their ſins, will curſe them for ever hereafter, amongſt the Feinds and damned in Hell, crying out, *Woe and alas that ever we were born of ſuch irreligious Parents; and ſerved ſuch wicked and ungodly Maſters, that had no care of the ſalvation of our Souls, but ſuffered us to run headlong into theſe everlaſting flames.* Oh that all Parents and Maſters of Families would ſeriouſly conſider theſe things, and in time labour to prevent them, by a conſcionable diſ-

charge of the duties belonging to their places and Relations.

Reaſon 3. Juſtice and Equity requireth this at your hands, to do your utmoſt endeavour to train up your Children and Servants in the fear of God; and to inſtruct them in the ways of Godlineſs; that as they help you in many things, ſo you ſhould be a means to help them in this; that as God of his goodneſs hath made them your Children and Servants, ſo you, in way of gratitude, ſhould ſtrive to make them his Children and Servants. And truly, though you feed them well, and cloath them well, and provide well for them; yet, and teach them how to live another day, to live as men; yet if you teach them not withal the fear of God, whereby they may live as Chriſtians, which will make them live for ever; wherein do you differ from *Heathenish Parents*, and *Pagan Maſters*? for even they will not be wanting in the former things; which the Apoſtle implieth, where he ſaith, *He that provideth not for his Family, is worſe than an Infidel*, 1 Tim. 5. 8. And if you go no further, than to make outward proviſion for the bodies of your Children and Servants, you are no better than Infidels and Heathens.

And therefore how doth it concern you who are Parents and Maſters of Families, to have a ſpecial care of the Souls of your Children and Servants, by a conſcionable performance of holy and religious duties amongſt them; as *Praying*, *Reading*, *Catechiſing*, and the like; whereby you will not only go beyond all the Heathens in the world, but likewiſe gain an hopeful Evidence to your own ſouls, of the truth of grace in you; and of the ſincerity of your profeſſion, that ye are Chriſtians indeed.

Reaſon 4. The curſe of God hangs over thoſe Families in which Religious duties are altogether neglected; yea it abideth in their houſes; as the Wiſe man expreſſeth, *Prov.* 3. 33. *The curſe of the Lord is in the houſe of the wicked.* Howſoever they may ſeem to abound and flouriſh in all worldly wealth and riches; yet the curſe of God is upon all that they enjoy. For as the Lord ſpeaketh by his Prophet *Malachy*, Mal. 2. 2. *He will curſe their bleſſings*, that is, whatſoever outward good

good things they did enjoy, ſhould be curſed to them. Whereupon, ſaith *Eliphas*, in *Job*, chap. 5. 3. *I ſaw him taking root, but I curſed his habitation*, that is, I ſaw him ſeemingly ſetled in his outward proſperity, but by the eye of faith I likewiſe ſaw a curſe hanging over his houſe and family, over his wealth and riches.

Reaſon 5. Another reaſon may be taken from the manifold benefits and commodities which uſually follow upon a conſcionable performance of theſe duties.

1. Religious duties conſcientiouſly performed, will bring down God's bleſſing upon your ſelves and your relations; upon your eſtate, and all your undertakings. For *Godlineſs is profitable unto all things, having the promiſe of this life that now is, as well as of that which is to come*, 1 Tim. 4. 8. And therefore the Pſalmiſt pronounceth them bleſſed who thus fear the Lord, ſaying, *Bleſſed is he that feareth the Lord, and walketh in his ways, for thou ſhalt eat the labour of thine hand; happy ſhalt thou be, and it ſhall be well with thee, Pſal.* 128. 1, 2, 3, 4. How then can ſuch expect a bleſſing from God, either upon themſelves, or upon their relations, or upon their pains and endeavours, who do not ſet up God and his Worſhip in their houſes, ſeeing it is that whereby God's bleſſings is entailed.

2. Thoſe Children and Servants who are religiouſly educated and principled, are likelieſt to prove comforts to their Parents and Maſters. What a comfort muſt it needs be to thee, who art a Maſter of a Family, to ſee thy houſhold (through the bleſſing of God on thy care and pains) to be walking Heaven-ward? Yea, when thou comeſt to lye upon thy death-bed; Oh what a comfort will it then be unto thee, that thou haſt good ground to believe, that thy Children are God's Children, and the ſervants of Jeſus Chriſt; thou mayeſt then with ſtronger confidence commend them unto God's Fatherly care and protection, with greater aſſurance expect God's bleſſing upon them after thy death.

3. There is no ſuch means to make your Children loving and dutiful unto you, and your Servants faithful in the diſcharge of their duty; as to inſtruct them in the principles of Religion, and to plant the fear of God in

their hearts. In which reſpect *Solomon* ſaith, *A godly Son maketh a glad Father, viz.* by his dutiful and reſpectful carriage towards him. And that ſervant who ſhall find true grace either firſt wrought, or further increaſed in him by his Maſters means, will endeavour with the utmoſt of his power to do him what faithful ſervice he can, in way of thankfulneſs.

So that if Parents and Maſters of Families, reſpect either that charge God hath laid upon them, whereof they are to give an account to him at the great day: or that good and benefit which themſelves may reap thereby; they will ſee good and juſt ground to be diligent and conſtant in the diſcharge of holy duties with their Family.

Reaſon 5. Another reaſon may be taken from the manifold miſchiefs which uſually follow and accompany the neglect of family-duties.

1. From hence come all Domeſtick brawls and contentions; hence it is that the houſe is divided againſt it ſelf, Husband againſt Wife, and Wife againſt Husband; Maſter againſt Servant, and Servant againſt Maſter; Parent againſt Child, and Child againſt Parent; which would be prevented were the Lord better known, and more duly worſhipped amongſt them. For where God is ſerved with perfect purity, there is perfect peace: But where God is not ſerved, there is no peace, but jars and contentions, ſtrife and debate; which giveth great advantage unto Satan the arch-enemy of mankind, *who like a roaring Lion walketh about continually ſeeking whom he may devour*, 1 Pet. 5. 8.

2. From hence it is that Magiſtrates are enforced to execute the penalties of the Laws upon ſo many; namely, becauſe they were not religiouſly educated, but ſuffered to have their wills in their youth. Which appeareth from the ſad complaints of many malefactors at the place of Execution, againſt their Parents and Maſters, for their careleſs omiſſion of their duty towards them, ſaying, *If they had had any care or conſcience of our education, if they had corrected and reſtrained us betimes from our wicked courſes, if they had inſtructed us in the knowledge of God, we had never come to this dog's-death and ſhameful end.*

3. From

3. From hence it is that ſo many Families are ſo diſſolute and prophane, abounding with all manner of ſin and wickedneſs, as *lying*, *ſwearing*, *Sabbath-breaking*, *drinking*, *whoring*, and the like: as if there were a ſeminary of little Devils, an houſhold of Feinds. And truly, when Families leave God in not doing the good they ſhould, God leaves Families to do the evil they ſhould not. And ſins of commiſſion do uſually follow ſins of omiſſion; it being ordinary with God to puniſh one ſin with another; to puniſh the neglect of duty with the committing of ſin, by leaving men ſo to themſelves, that they break forth into the committing of great and hainous ſins. A general complaint there is in theſe daies of the undutifulneſs and diſobedience of Children; of the negligence and unfaithfulneſs of Servants; yea and of the looſe, lewd lives of both in many Families, whereof if we would ſearch the true ground and cauſe, we ſhould find it rather in the *ſuperiours*, than in the *inferiours*. For howſoever *inferiours* cannot be excuſed, yet queſtionleſs the fault is chiefly in *Superiours* and *Governours*, becauſe they are careleſs and negligent in the diſcharge of their duty towards them, not praying with them, nor catechizing and inſtructing them as they ſhould. *For where religious duties are ſhut out of any Family, there uſually the door is ſet wide open to looſeneſs and profaneneſs.*

4. *The neglect of Religious duties in thy Family will make thee guilty of Murther*, even of *Soul-Murther*, which is the greateſt of all. For whereas the ſouls as well as the bodies of thy Children and Servants, are committed to thy care and charge; if any of them ſhould periſh through thy default, thou art deeply guilty of their eternal death and damnation, and their blood will be required at thy hands. As *Jacob* was accountable to *Laban* for the loſs of every Lamb, or Sheep; *at his hand was it required.* So is every Maſter of a Family accountable to God for every ſoul under his roof. If any of them periſh through his default, God will require it at his hands. God will require the blood of thy Child, the blood of thy Servants at thy hands one day. If therefore you will be free from the blood of your Children, train them up in the fear and nurture of the Lord; pray for them, and with them; catechize them, &c.

The Point being confirmed by Scripture and Reaſon. come we now to the Uſes thereof.

Uſe 1. Seeing it is a Duty incumbent upon Parents and Maſters of Families, to be careful that not only themſelves, but alſo all under their charge, even their whole Family, do faithfully ſerve the Lord; then they are greatly to be reproved who are neither careful to ſerve God themſelves, neither take they any care of their Family: but as there is no fear of God in their hearts, ſo neither is there any fear of God in their Families. Yea inſtead of God's ſervice, there is all manner of wickedneſs and profaneneſs; ſo that their houſes are as ſo many filthy cages of unclean Birds, ſo many ſtyes of all manner of abominations. Of whoſe houſes we may ſay what *Solomon* ſaid of the *Harlots Houſe*, Prov. 7. 27. *'Tis the way to Hell*, that is, the high and ready way unto eternal death and condemnation. Theſe men howſoever they would be eſteemed good Maſters, and good Governours, yet are they far from ſuch; in that they neglect the main duty belonging to good Governours, which is to take care of the ſouls of thoſe under their charge, and willingly ſuffer all manner of wickedneſs and profaneneſs to rule and bear ſway in their Families, and that without any check or controul.

I dare boldly ſay, it were much better for a man to put his Child into a Peſthouſe, than into ſuch a Family; in that wickedneſs is more infectious than the Plague, ſpreading infinitely, polluting every one it comes near. And whereas the Plague and Peſtilence can but kill the body, the contagion of ſin is apt to deſtroy both body and ſoul. And therefore what is uſually written upon the doors of ſuch houſes as are viſited with the Plague (*Lord have mercy upon us*) may far better be written upon the doors of ſuch houſes, where through the neglect of Family-duties, ſin and wickedneſs doth abound.

I know there are very many, both Parents and Maſters, who having provided for the bodies of thoſe under their charge, think they have ſufficiently diſcharged their duty towards them But I would demand of ſuch, if their care be only to provide for the bodies of their Children and Servants, what do they more to them than to their *beaſts?* If they only cloath them, and pay them

them their wages, what do they more to them, than the *Turks* and *Infidels* (who know not God) do to their Children and Servants? If their care be only to provide for them an earthly Inheritance, without any care to make them heirs of an heavenly Inheritance, what do they more to them than *Jews* (who are ignorant of Chriſt and his Goſpel) do for their Children?

Let ſuch know, that it is their duty to provide not only for periſhing Carcaſſes, but alſo for the immortal ſouls of all theirs. And it is a vain and fooliſh imagination for any to think, they have done their duty, when they have apparalled, nouriſhed, and brought up their Children and Servants; conſidering they have a far greater account to make before God for their ſouls: of which if any ſhould periſh through their negligence, and unfaithfulneſs, how dreadful will their account be? oh what anſwer will they be able to make, when the blood of their Children and Servants Souls ſhall be required of them?

Uſe 2. Let the ſecond Uſe be an Uſe of *Exhortation*, to ſtir up all Chriſtian Parents, and Maſters of Families, to be careful that *their whole houſe* do faithfully ſerve the Lord, as well as themſelves; that they take up *Joſhua's* reſolution, *As for me and my houſe, we will ſerve the Lord.* As you would not be guilty of the blood of your Children and Servants Souls; and as you would not have them cry out againſt you in everlaſting fire, ſee that you bring them up in the fear and admonition of the Lord.

Every Governour ſhould be that in *the body politick of his houſe*, which the *heart* is in *the natural body of man*: as it communicateth life and vital ſpirits to the reſt of the members; ſo muſt the Maſter of the houſhold endeavour to impart the ſpiritual life of grace, to all that are members of his body politick. And his houſe by a conſtant, conſcionable performance of holy and religious duties there, ſhould be a *little Church*. For the maintaining the Worſhip of God makes every houſe to become a *Sanctuary*, an *Houſe of God*. Hence divers pious Governours in the New Teſtament are ſaid to have *Churches* in their Houſes, as *Philemon*, *v.* 6. And 1 *Cor.* 16. 19, *Aquila* and *Priſcilla*, whoſe *houſes* were called *Churches*,

Churches, as in reſpect of the Saints in their houſes, ſo in reſpect of the Worſhip of God among them. Oh what an honour will this be to us, when upon this account, our habitations ſhall be called rather *Churches* than *private houſes*! *Temples of God*, rather than the *dwellings of man*?

For the more profitable preſſing of this Uſe, I ſhall ſhew you, what be the *duties* and *ſervices* which are eſpecially required of Parents and Maſters of Families in reference to thoſe under their charge.

1. *Prayer*, which is one principal part of the ſervice of God in all Families, and therefore ought to be performed by the Governour thereof; who as he is a *King* to govern his Family, ſo a *Prieſt* to offer up a Morning and an Evening *Sacrifice* of Prayer and Praiſe unto God, in and with his Family. This we find commended to us in the practice of the *Patriarchs*, who when they removed to any place, they builded an *Altar*, where God was to be called upon by the whole Family. This did *Abraham*, *Iſaac*, aud *Jacob*. *David*, though a King, yet prayed with his Houſhold as their Governour; for it is recorded of him, 2 *Sam.* 6. 18. that *having offered burnt-offerings, and peace-offerings before the Lord, he returned to bleſs his houſhold*, that is, ſay Expoſitors, to bleſs God with his Family, and to beg Gods bleſſing on them.

In the New Teſtament the Apoſtle writing to Maſters of Families concerning their duties, adjoyneth this, *Continue in prayer*, *Col.* 4. 2. implying it to be one ſpecial duty incumbent on them to be conſtant in *Family-prayer*. Of *Cornelius* it is ſaid, *Act.* 10. 2. *that he was one who feared God with all his houſe, which gave much alms to the people, and prayed to God alwaies*; which implyeth that he prayed daily with his Family. Theſe examples are recorded by the Holy-Ghoſt, as *Copies* for us to *write after*.

But for your more full conviction of that obligation that lies upon you for the performance of this duty, let the following Arguments be duly weighed.

Arg. 1. *The firſt Argument ſhall be drawn from that truſt that is committed unto Governours of Families.* Here obſerve:

1. *That*

1. *That Governours of Families are entruſted with the Souls, with the Religion of their Families*: not that they may preſcribe unto them, or impoſe upon them what way of Religion they pleaſe; or that Inferiours may be excuſed by the errours or neglects of the Superiours; but it is committed to their care, and they have received a charge from the Lord, to look diligently to all that are under them; that they duly worſhip God, obſerve his Ordinances, and keep his Statutes.

That there is ſuch a care incumbent on them, is evident under the Law; the Maſter of the Family was by the appointment of God, to look to the circumciſing of all the Males of his houſe, both thoſe that were born in his houſe, and thoſe that were bought with his money. In the fourth Commandment, the Maſter of the Family is charged, not only to keep the Sabbath in his own perſon, but to look to his Family alſo. *Thou ſhalt do no work therein*, that's not all, *nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant*, &c. *Exod.* 20.10. Suitable to this charge is the care and holy reſolution of *Joſhua* in the Text, *I, and my houſe, will ſerve the Lord.* Chuſe you whom you will ſerve, ſaith he to the reſt of the people, I have not ſo much to do with that, *but as for me, and my houſe*, I muſt and will look to that, *we will ſerve the Lord.* Hence this firſt thing appears, that Governours of Families are to take care of the Religion, and therefore of the Souls of their Families. When a Child is brought forth, when a ſervant is brought into thine houſe, God ſays to thee, as the man in the Prophets Parable, *Keep this man*, look to this Child, look to this Servant, look to their Souls, if they miſcarry, or be loſt through thy neglect, *thy life ſhall go for their lives, thy ſoul for their ſouls*; and ſo ſhall thy judgment be.

2. Governours of Families have never faithfully diſcharged their truſt, till they have uſed all means which God hath appointed, that may be for the advantage of the Souls under their charge, and the furtherance of them in Religion. If there be any thing you might have done that you have neglected, you are therein unfaithful.

3. Their joyning in prayer with their Families, is *according to Gods appointment*, and *of great advantage to Souls.*

1. *Joynt-*

1. *Joynt-prayer is an Ordinance of God.* Thus much is hinted clearly enough in that form of Prayer which Chriſt taught his Diſciples, which runs in the plural number: *Our Father, give us this day our daily bread.* And from the practice of the Primitive Chriſtians. Now if Chriſtians in general, ſuch as were not of the ſame Family, are by Gods appointment to joyn in Prayer; then much more Chriſtians of the ſame Family. Conjunction in the ſame Family-relation cannot hinder or diſcharge from any part of Chriſtian Communion. Families, as well as greater Aſſemblies, ſhould not forget their *joynt-prayers.*

2. *Conjunction in Prayer,* as it is Gods Ordinance, ſo *'tis of great advantage* to Souls. The joynt-prayers of the ſeveral perſons in a family, are more acceptable to God, and more prevalent with him, than the Prayers of the ſame perſons apart.

There's the ſame reaſon for the prevalency of the joynt-prayers of Chriſtians of the ſame family, as of the joynt-prayers of Chriſtians not of the ſame family; of the ſame City, or Town, or Country. Now we find in Scripture, from the practice of the people of God, that this was their concurrent judgment; that their coming together to pray, would prevail more with God than their praying apart; as *Acts* 12. 12. before-mentioned. Many were gathered together in *Mary's* houſe praying for *Peter*: If it had been all one, as to the probability of the ſucceſs; if the Lord had been as likely to have been prevailed with, for *Peter's* inlargement, by their ſeparate, as by their joynt-prayers, they would never have run that hazard as they did, by their coming together. They knew well enough what danger it would have been, had they been taken praying. Many inſtances might be brought of the like practice of Chriſtians in all Ages, who eſpecially in caſes of great exigencies & neceſſities did thus aſſemble. Whence is a clear foundation of this Argument: That way of Prayer which the people of God did chuſe, and betake themſelves to in caſes of any ſpecial exigencies, that was in their judgment the moſt acceptable and prevailing: But joynt-prayer is ſuch, in the caſe of greater Societies; and therefore alſo in the leſs.

Beſides,

Beſides, joynt-prayers will be of this advantage, it will be a great help to thoſe that are leſs able to teach them to pray apart: Governours ſhould teach theirs to pray, as Chriſt taught his Diſciples. And how ſhould they teach them? by Inſtruction only? We may learn more of the skill, and Spirit of Prayer, by a few inſtructions exemplified, than by multitudes of counſels alone. The Nurſe teaches the Child to ſpeak by ſpeaking in its hearing. By this Chriſtian practice we ſhall ſuggeſt matter of Prayer to them, put words into their mouths, yea kindle deſires in their hearts. Who that hath any experience knows not, how our affectionate inlargements, and importunate pleadings, and wreſtlings with God in Prayer, do often warm and inlarge the hearts of thoſe that joyn with us.

Arg. 2. *It's the will of God that Chriſtians ſhould take and improve all opportunities, advantages, and occaſions of Prayer:* This propoſition if it need proof, is ſufficiently evident from 1 Tim. 2. 8. *I will that men pray every where*, Ἐν παντὶ καιρῷ. *Per omnimodum precationem.* A Lapid. And Eph. 6. 18. *Praying always with all prayer. Always*, or as it is in the Greek, *on every opportunity*: with *All* prayer, with all manner of prayer; in publick, in private, in ſecret, alone, together, as opportunity is offered, and occaſion requires. Now have not Governours of Families, as ſuch, ſpecial opportunities for joynt-prayer? *Their cohabitation*, upon which they may meet more eaſily and frequently, than thoſe that live at a greater diſtance; *their Authority*, by vertue whereof they may command the attendance of their Families, puts opportunities into their hands.

And have they not alſo, as ſuch, ſpecial occaſions of joyning in Prayer? There are Family-mercies which they are joyntly concerned to pray for when wanted, and to acknowledge when received: There are Family-afflictions, and croſſes, which they are in common concerned to pray againſt: there are Family-ſins which call for joynt-confeſſions, and humiliations. Thoſe that have ſinned together, or ſuffer together, or are ſharers in the ſame common mercies, ought alſo to joyn together in the ſame Confeſſions, Petitions, and Thankſgivings.

Arg.

Arg. 3. *From the example of Christ, who not only taught his Family to pray, but prayed with them.* His Disciples were his Family. The Passover was to be eaten by the several Families apart, a Lamb for a Family. And if you would know who were Christs Family, inquire with whom he eat the Passover, these are his Disciples, and *with these he prayed*; *As he was alone praying, his Disciples were with him*, Luke 9. 18. But how was he alone, when his Disciples were with him? the meaning only is, he was withdrawn from the multitude; he and his Disciples were privately together, and with them he prays.

Now to gather up all together; If the example of Christ be obliging to his Followers; if Governours of Families have opportunities and occasions of joyning in Prayer with them; and it be the will of God that they take, and improve all opportunities and occasions of praying: if Governours of Families be intrusted with the Souls of their Families, and this trust cannot be discharged where this exercise is neglected, then must it be acknowledged, that it is a duty incumbent on them from the Lord; and that they sin against God, who make no Conscience of it.

To what hath been said, let me farther add these two things:

1. Consider the *manifold benefits* which usually follow and accompany this Duty of *Family-prayer*.

1. *It is a sanctifying Ordinance*: thereby the *Husband* is sanctified to the *Wife*, and the *Wife* to the *Husband*, so that they prove blessings and comforts each to other. *Children* likewise are blessed and sanctified to their *Parents*, and *Servants* to their *Masters*: Yea, *Family-prayer* produceth Gods Blessing upon their Callings and Enjoyments, upon their Losses and Crosses, both are thereby blessed and sanctified unto them.

2. *Family-prayer, as it is a sanctifying Ordinance, so it is a seasoning Ordinance*; it seasons the whole house with the fear of God. It is recorded of *Cornelius*, that he was *a devout man, one that feared God with all his house, who prayed to God always*: His constant course of praying with his Family, questionless did season his whole house with the fear of God. As Prayerless Families

milies are for the moſt part deſtitute of the fear of God, ſo in thoſe Families where a conſtant courſe of praying is kept up, there the hearts of many are ſeaſoned with the true fear of God. As *Abraham* was a Praying Maſter, ſo he had Praying-Servants, *Gen.* 24. 11. For Inferiours are very apt to write after the Copy of their Superiours, and to follow their example. Thus by a Praying Maſter, Children and Servants are taught to pray.

3. *Family prayer is a ſpecial preſervative againſt common calamities.* *Polanus* in his *Syntagm*, relateth how in the year 1584. there was ſuch a terrible Earth-quake, that overthrew all the houſes in a whole Town in *Switzerland*, ſave one, wherein the Maſter of the Family was at the ſame time praying with his Wife, Children, and Servants. If God doth not preſerve Praying Families from thoſe common Judgments and Calamities which befall others; yet he will ſo ſanctifie thoſe Calamities unto them, *that they ſhall turn to their good*; according to that gracious promiſe, *All things ſhall work together for good, to them that love God*, Rom. 8.28.

V. Conſider the manifold *miſchiefs* that uſually follow and accompany the neglect of Family-prayer. As;

1. *Neglect of Family-prayer is uſually accompanied with the neglect of all other Religious Duties*, which is found true by ſad experience. For, who ever heard that the Scriptures were read, or Catechiſing uſed in any Family, where Prayer was omitted? So that Prayerleſs Houſes are as *Sepulchres*, wherein all Religion lies buried.

2. *Neglect of Family-prayer expoſeth the whole houſhold to the wrath and fury of God*; as the Prophet *Jeremiah* implieth, where he ſaith, *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*, Jer. 10. 25. where by the *Fury of God*, is meant his wrath in the higheſt degree, his anger boyled up to the height. Oh who can abide this ſcalding wrath? And by *pouring out Gods fury*, is meant Gods inflicting his fierce wrath in the greateſt meaſure, in the higheſt degree. The words, though they are ſet down in the form of a prayer, yet they are a *prediction*

(as

(as well as a *petition*) of Gods dreadful wrath and fury, to be undoubtedly inflicted upon all prayerlesse Families. For the Prophet put up this Prayer unto God, as foreseeing the certain ruin and destruction of such Families as called not upon the name of the Lord. He knew that God would assuredly *pour out his fury* upon their Families, who did not *pour out their souls* unto him. Oh that all Masters and Governours would seriously think, and meditate on this fearful imprecation of the Prophet against all prayerless Families; that so they might dread the omission of so necessary a duty, as much as the scorching wrath and fury of God; yea, as the scorching fire of Hell: for what is Hell it self, but the feeling of this wrath and fury of God.

For the frequency of this duty of Family-prayer, questionless it ought to be performed twice in each day; Namely, Morning and Evening. As under the Law God commanded a Morning & an Evening Sacrifice daily to be offer'd up, *Exod.* 29.38,39. So much more under the Gospel ought Christians to offer up a Morning and Evening Sacrifice of prayer and praises unto God. What good success can any expect on their lawful undertakings, without seeking first unto God for his direction, assistance, and blessing? And how dare any lye down in their beds before they have confessed their sins, begged of God the pardon of them, and commended their Soul unto him.

II. *Another duty incumbent upon Parents and Masters of Families, is frequently to read the holy Scriptures, or to cause them to be read in and with their Families.* Though this be a distinct exercise from the former, of *Prayor*; yet do they mutually help one another, and therefore are fit to be joyned together.

We read how the *Priest* under the Law, *was daily to light the Lamps, and to burn Incense*, Exod. 30.7,8. As the *Lamp* signified the *Word of God*, so the *Incense* signified *Prayer*. And as the *Lamp* was *daily* to be *lighted*, and the *Incense daily* to be *burned*, so are we thereby taught, daily to joyn the Word and Prayer together; for as the Apostle speaketh, 1 Tim. 4.5. *By the Word, and Prayer, every thing is sanctified.* Yea, this Duty of

reading

reading the Word, we find given in Command unto Houſholders under the Law; for, ſaith the Lord, *Ye ſhall lay up my words*, (meaning the words of the Law) *in your heart*, and *in your ſoul. And ye ſhall teach them your Children, ſpeaking of them when thou ſitteſt in thine houſe, when thou lieſt down, and when thou riſeſt up*; which implieth a diligent reading of the Word in their houſes. Yea, the old people of the *Jews* were ſo diligent in teaching their Children the Word of *God*, that *Joſephus* ſaith, *Every one of our people being asked concerning the Laws, rehearſeth them more eaſily than his own name.*

In the N. Teſtament we have the Apoſtles Command for this Duty; for, ſaith he, *Let the Word of Chriſt dwell in you richly, Col.* 3. 16. The *Word* is ſometimes taken for *Chriſt himſelf, Joh.* 1. 1. and ſo it is true, that we ſhould labour that the *Word Chriſt* ſhould dwell in us. But by the *Word of Chriſt*, is here meant the *written Word of God*, which is here called *the Word of Chriſt*; both becauſe he is the *Author* of it, and becauſe he is the *chief ſubject* of it. And whereas the Apoſtle ſaith, Let the Word of Chriſt *dwell in you*, it is a Metaphor taken from ſuch as dwell under one and the ſame Roof with us, and noteth two things.

1. That we muſt get it into our hearts, and houſes, as well as into our Churches.

2. That by our frequent reading of it, and cauſing it to be read in our houſes, it ſhould be as familiar with us, as one that dwells with us under the ſame Roof.

For the better preſſing of this Duty upon the Conſciences of Parents and Maſters of Families, I ſhall hint only two *Motives* to quicken you up thereunto.

1. *The knowledge of the Scriptures will be an excellent means to keep up your Authority in your Families over your Children and Servants:* For therein they cannot but hear, and underſtand, it is their duty *to be obedient to you in all things.* Your own commands and threatnings may perhaps cauſe them to ſerve you with *eye-ſervice*, as *men-pleaſers*; but to hear the Commands and Threatnings of God in his Word, may cauſe them to ſerve you in *ſingleneſs of heart.* So that if nothing elſe, yet *Policy*, methinks ſhould prevail with you, to cauſe the Word of God to be read frequently in your houſes.

2. *Some by reading the Scriptures, others by hearing it read in the Family, have been converted from the ſtate of ſin and corruption, to the ſtate of Grace.* For Faith may be wrought in us *by hearing the Word Read*, as well as *hearing it Preached.* S. *Auſtin* reports of an *Ægyptian Monk*, who living in a Chriſtian Family where the Word of God was frequently read, was thereby converted to the Chriſtian Faith. *Auguſt. Prolog. lib.* 1. *de Doctrina Chriſti.*

And indeed there is a greater vertue in the holy Scriptures, than in any other Book, for the working of Converſion in the hearts of graceleſs men and women. Oh what an encouragement ſhould this be unto Parents and Maſters of Families, to cauſe the holy Scriptures to be frequently read in their houſes! for what know they, whether ſome under their charge may not thereby be converted.

And that your reading may be the more profitable, obſerve theſe few *Directions.*

1. Before you read, lift up your heart unto God in ſome ſhort Prayer, beſeeching him *who is the Faſher of Light, to enlighten the blind eyes of your underſtandings, that you may underſtand what you read, to ſtrengthen your memories, that you may remember it, and that he would give you Wiſdom to apply, Faith to believe, and Grace to practice what you read.*

Which Prayer is neceſſary before reading, becauſe as the Apoſtle ſpeaketh, 1 *Cor.* 2. 14. *Naturally we underſtand not the things of the Spirit of God*; neither can *we know them, becauſe they are ſpiritually diſcerned.* And it is only the Spirit of God that revealeth them unto us, which we have no hope to attain, but by fervent prayer.

2. The Word muſt be read and heard *with all holy reverence and attention*, as being the Word of the great God, whereby he revealeth himſelf and his Will clearly unto us, for the building us up in all grace and godlineſs.

3. In reading, every one ought to take ſpecial notice of ſuch paſſages as are either more weighty in themſelves, or proper to them, for their particular caſes, uſe, and occaſion.

4. In reading, or hearing any portion of Scripture, let every one apply it to himſelf, as ſpoken to him. By this

this means may every one be much edified by every part of the Word of God.

III. Another Duty incumbent upon Parents, and Maſters of Families, in reference to thoſe under their charge, is *to inſtruct them in the Principles of Religion in a Catechiſtical way.* For to Catechiſe, is to teach the firſt Principles of Chriſtian Religion; whereby they who are young may be acquainted with God betimes.

This we find given in command unto Houſholders under the Law, for ſaith the Lord, *Deut.* 6. 6, 7. *Theſe words which I command thee this day ſhall be in thine heart, and thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* Where by *Children* are not meant only natural Children, but likewiſe Servants; it being uſual with the *Hebrews*, by *Children*, to underſtand all under ſubjection. We have a *Propheſie* that there ſhall be, as it were, a ſucceſſion of Chriſts name from generation to generation, *Pſal.* 72. 17. *His name ſhall endure for ever, his name ſhall be continued as long as the Sun*, or as the phraſe imports, *His name ſhall paſs from Father to Son.* Every Father then muſt by Chriſtian inſtruction declare the name of Chriſt to his Son, that ſo the Name of Chriſt may paſs from Father to Son, from generation to generation; which Propheſie concerns the time of the Goſpel, *Eph.* 6. 4. Parents are commanded to *bring up their Children in the nurture and admonition of the Lord*; or to nurture them up in inſtruction, as the word in the Greek properly ſignifieth.

This Duty is commended to us by the example of godly Houſholders in all Ages. *I know*, ſaith God of *Abraham, that he will command his Children, and his Houſhold after him, to keep the way of the Lord*, Gen. 18. 19. We likewiſe find *David* often inſtructing his Son *Solomon*, 1 *Chron.* 28. 9.

And that this was the practice of the Saints in the time of the Goſpel, appeareth from the expreſſions of the Apoſtle, *Heb.* 5. 12. *Heb.* 6. 1. *Ye have need that one teach you again which be the firſt principles of the Oracles of God: And leaving the principles of the Doctrine*

of Christ; which imply a form of Catechism which was used by the Christians in those days. And oh that all Christian Parents, and Governours of Families in our days, would make Conscience of instructing, and teaching their Children, and Servants, in the principles of Religion, out of some good Catechism, observing these two *Caveats*.

1. *That this Duty be done frequently*, on some day, or days, every Week.

2. *That it be done by little at once*, for to be too long, or tedious therein, is apt to dull the understanding, and to cause wearisomness in the Learner.

For the better pressing this Duty, I shall add a few *Motives*, or *Arguments*,

I. The first Argument, or Motive, may be taken from the *benefits* which will follow thereupon.

1. *Timely instructions will season their hearts, that they are like to be better for it all the days of their lives*: And therefore saith the Wise Man, *Prov.* 22.6. *Train up* (or as the word signifieth, Catechise) *a Child in the way he should go; and when he is old, he will not depart from it.* But as a Vessel will retain long the savour of that liquor it was seasoned first withal; so will men the instructions they have learned in their Youth.

2. *It is an excellent means to keep them from the Errours and Heresies of the times*: For Children well Catechised, and instructed in the principles of Religion, are in great measure Antidoted against the danger of seducing Doctrines. The Apostle saith, 1 *Cor.* 11.19. *There must be Heresies*, which are of a spreading nature, and therefore by our Saviour compared to *Leaven*, *Mat.* 16.6.

What better preservative against the Infection of false Doctrines, Errours, and Heresies, than to be well Catechized? Observe who they be that are easiest seduced by false Teachers, who they are that have imbraced their Erronious Tenets, and you shall find, that they were such who were never well Catechized, nor grounded in the Principles of Religion. As therefore you would not have your Children and Servants poysoned with the Erronious Doctrines of false Teachers, do your endeavours to get them well rooted and grounded in the knowledge of the Truth.

3. *It*

3. *It is an excellent means to make them hear the publick Miniſtry of the Word with more profit*; For thereby they will be inabled to examine the Doctrines which they hear, by the Analogy of Faith. It is foretold, that in the latter days, *there ſhall be falſe Teachers, who ſhall privily bring in damnable Hereſies*, 2 Pet. 2. 1. and therefore we are not to receive all for truth which is delivered in the Pulpit; but as the Apoſtle exhorteth us, 1 Theſ. 5. 21. *To prove and try all things, and to hold faſt only that which is good*; which we ſhall never be able to do, unleſs we be firſt well Catechized, and inſtructed in the Principles of Religion; as alſo well acquainted with the Scriptures.

If therefore you who are Parents, and Maſters of Families, would diſcharge your duty herein, how would Errours vaniſh? Religion flouriſh? and how would Knowledge and Grace abound in your Children and Servants?

II. Another argument may be taken *from the manifold damages* which uſually follow a neglect of Family-Catechizing.

1. It is the ground of that ignorance, and ſpiritual blindneſs which overfloweth the Nation: For as darkneſs proceedeth from the want of light, ſo ignorance muſt needs proceed from the want of teaching.

2. It is the ground of that looſeneſs and prophaneneſs that is in many Families: For where the *light of knowledge* is not ſet up by Catechizing, there the *deeds of darkneſs* will be ſure to break forth. Where there is *no ſpeaking to God* by Prayer, nor *ſpeaking of God* by Catechizing, you may be ſure there will be *ſpeaking againſt God*, and all ways of Holineſs.

3. It is the ground of that barrenneſs, and unfruitfulneſs under the means of Grace, that is to be found amongſt many in theſe days: for were Children and Servants better Catechized, they would better underſtand the Myſteries of the Goſpel, and much more profit by the Miniſtry of the Word, than they do. It is found by experience, that the moſt intelligent and beſt practiſed hearers are ſuch, as have been well Catechized and inſtructed. The ſeed which thou thus timely ſoweſt, will ſpring up to a plentiful Harveſt.

4. Such Parents and Maſters as neglect this duty, do

what in them lieth to damn their Children and Servants, as well as themſelves: for how can it be expected, but that thoſe Children and Servants, who through want of the light of knowledge walk in darkneſs, ſhould unavoidably ſtumble into Hell? Oh that ſo many Parents and Maſters ſhould be ſo cruel and unnatural to their Children and Servants, as to neglect this duty.

Obj. Againſt this ſo neceſſary a duty, ſome are apt to object and ſay, To what purpoſe ſhould we Catechize our Children, conſidering that through the tenderneſs of their years, they are not capable of the Myſteries of Salvation?

A. 1. Though Children are not ſo capable of apprehending clearly the Myſteries of Salvation, as they will be afterwards; yet none can deny them to underſtand ſo much, as to be capable of the Seeds of Grace, which daily experience confirmeth.

2. It is found by ſad experience that Children uncatechized, as they grow in years, ſo they grow in ſin and wickedneſs; whereby they become more backward and untoward to the learning of any thing that is good, yea, and oppoſite thereunto. If you do not, the Devil will Catechize them betimes, and of him they will quickly learn. O prevent as much as may be that Enemies ſowing his Tares: be before-hand with him; take the firſt ſeaſon to caſt your good ſeed: the firſt ſeaſon is the fitteſt ſeaſon.

Obj. Should we conſtantly obſerve theſe Religious Exerciſes in our Families, which you thus preſs upon us, we ſhould hinder our ſervants work, and thereby hazard our Eſtates, and ſo ſhew our ſelves worſe than Infidels.

A. 1. This is a meer deluſion of Satan to keep you from the diſcharge of your duty: for know aſſuredly, that the time ſpent in Religious Exerciſes with your Family, is ſo far from hindering your Servants work, that it will rather further it, and bring ſuch a bleſſing upon it, that ſhall return upon your ſelves: for profit and increaſe is the gift of God, who will give it to ſuch as fear him, and obſerve his Commandments. Oh then ſay not of Family-duties, as *Judas* did of that Oyntment which *Mary* poured on our Saviours feet, *why is this waſte?* Think not that time waſte and loſt, which is ſpent in the ſervice of God,

God, and in the performance of the duties of your places and Relations.

2. A wilful neglect of Family-duties is like to bring the Curse of God upon your Estates, yea upon your selves, and all that belong un to you. Read what *Moses* saith in *Deut.* 28. 15, 16, 17, 18, 19, 20.

3. Who can produce the man that did really suffer in his Estate by the loss of that time which he spent with, and for God? Surely as the whetting of the Sythe is no hindrance, but rather a furtherance of the Workman: So the exercises of Religion can be no hinderance to your Family-affairs, but rather a great furtherance, unless you think this an hinderance, to stay to take Gods blessing along with you; without which, what are all your own and servants pains, but vain and fruitless.

4. Suppose you should suffer somewhat in your Estate by the loss of that time which you spend upon Religion, you will have no cause to repent thereof. For whilest others, with *Martha, are careful, and troubled about worldly things, thou with* Mary *hast chosen the better part.* Thou hast lost a little of thy Temporals, to gain Spirituals and Eternals for thy self, and thine. How wise are those men, who prefer Temporals before their Eternals, and will advance their Estates upon the ruines of their Souls?

IV. Another Duty incumbent upon Parents, Masters, and Governours of Families, is, *To look to the Sanctification of the Lords Day, to see that the Christian Sabbath be sanctified as by themselves, so by their whole Family, even by all under their charge.* This is expresly injoyned in the fourth Commandment, which is directed not so much to Children and Servants, as to Parents and Masters of Families, who are there commanded, not only in their own persons to keep holy the Sabbath day, but to see that *their Children and Servants do it also.* For thus the Commandment runs, Exod. 20. 10. *The seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant.* Which phrase (as *Zanchy* well noteth) implieth, *that it is the duty of Parents, and Masters of Families, to see that their Children and Servants do not any*

way prophane the Sabbath day, but that they keep it as an Holy Reſt. Zanch. in 4. Præceptum.

The Sanctification of the Sabbath conſiſts,

1. *In a reſting upon the day*

2. *In a conſecrating that Reſt to the Worſhip and ſtrvice of God.*

Therefore it is the duty of all Parents, and Maſters of Families to take care, that both themſelves, and all under their charge, do keep it.

1. *As a day of Reſt.*

2. *As an Holy Reſt.*

I. *As a day of Reſt*; Reſting in ſpecial from all the works of their ordinary Calling. The very name *Sabbath* (which in *Hebrew* ſignifieth *Reſt*) and the expreſs Prohibition in the fourth Commandment, *of doing any work on that day*, do ſhew, that it is *a Day of Reſt.*

How blame-worthy then are ſome Maſters, who contrary to the expreſs Command of God, do ſet their ſervants about the ordinary works of their Calling on the *Lords Day*. Let ſuch know, that what is got by their ſervants work on that day, is but the *gain of wickedneſs*, which will prove their loſs at laſt.

II. It is the duty of Maſters to take care, that their Families keep the Lords Day as an *Holy Reſt*, by conſecrating that time which they ſet apart from their worldly buſineſs, to the Worſhip and Service of God, in the duties belonging to ſuch an Holy Day. For the Sabbath was not ſimply ordained, that we, and our ſervants ſhould reſt from our bodily labour, but that we ſhould in a ſpecial manner Worſhip God on that day: So much is implied both in the firſt and laſt words of the fourth Commandment. In the beginning it is ſaid, *Remember the Sabbath day to keep it holy*. And in the cloſe it is added; *The Lord bleſſed the Sabbath day, and hallowed it*; that is, ſanctified it, and ſet it apart to be wholly conſecrated to him, and to his Worſhip and ſervice.

That Parents and Maſters of Families may the better diſcharge their duty herein, obſerve theſe directions.

1. Look that your Children and Servants go with you to the Miniſtry of the Word, and let none be left behind, without neceſſary and urgent occaſion; it being the

the ordinary means God hath ſanctified for the reforming of their lives, and the ſaving of their Souls. When *Jacob* went to *Bethel* to Worſhip, *he took his whole Houſhold with him*, Gen. 35. 2, 3. When *Elkanah* went up to offer unto the Lord his Sacrifice, *all his houſe went with him*, 1 Sam. 1. 21. In like manner do thou carry thy houſhold with thee to the houſe of God.

2. After the publick Ordinances, be careful to call together all under thy charge, and let there be *a repetition of the Sermons preached*, either by thy ſelf, or ſome one of thy Family; who can write beſt: and then examine them one after another, What they remember of the Sermons they have heard, labouring to make them plain unto them, and to apply them alſo. Thus did our bleſſed Saviour with his beloved Diſciples, for after his Preaching, when he was come home, he ſaid unto them, *Have ye underſtood all theſe things*, which we have heard? And *Mark* ſaith, *When they are alone, he expounded all things to his Deſciples.* Whereupon One obſerveth, *That Chriſt by his example doth inſtruct every Maſter of a Family how to carry himſelf in reference to thoſe under his charge, on the Lords dayes, after their departure from the publick Congregation.*

And truely much good will hereby redound, as unto your ſelves, ſo likewiſe unto all under your charge. For,

1. It will make them give better attention unto the Miniſtry of the Word, when they know they ſhall be called to an account, and examined what they have heard.

2. It would much help and confirm, as your ſelves, ſo your Children and Servants in the underſtanding and believing of what hath been delivered publickly by the Miniſter, if you would repeat and ſearch the proofs of Scripture, which were brought for the confirmation of the Doctrine.

III. Another duty to be performed in and with your Families for the better ſanctifying of the Lords day, is *ſinging of Pſalms*, which, as it was much practiſed by the Saints and people of God of old under the Law; ſo it is both a Lawful and meet thing to be uſed by Chriſtians now under the Goſpel, and that as publickly *in the Church, ſo privately in the Family.*

1. We

1. We find it was an ancient cuſtome of the People of God to ſing *Pſalms in their Families*, according to that of the Pſalmiſt, *the voice of rejoycing is in the Tabernacle of the righteous*, Pſal. 118. 15. That is, in the dwelling places and houſes of good men.

2. We have our Saviour herein for a pattern, of whom it is recorded, that after the eating of the *Paſs-over*, which was in *a private houſe*; *he ſung a Pſalm with his Family*, Mat. 26. 30.

IV. Another duty to be performed in and with your Family for the better ſanctification of the Lords day, is *Reading* ſome good Sermon or Treatiſe of practical Truths, or ſome part of the holy Scriptures, whereof before.

V. Another Duty is Family-prayer. Whereof before.

VI. Another is, *Catechiſing thoſe under your charge*. A conſcionable performance of theſe will exceedingly help forward the ſanctification of the Lords day, and that without tediouſneſs.

VII. Another duty incumbent on Parents, and Maſters, is *Godly conference*, Conferring before your Children and Servants about ſome good and profitable matter, eſpecially of the Sermons you have heard. The counſel which the Apoſtle giveth concerning our words and diſcourſes, *Eph.* 4. 29. as it ought to be carefully obſerved and followed by us at all times, ſo eſpecially on the Lords day. *Let no corrupt communication proceed out of your mouths, but that which is good to the uſe of edifying*; that is, to the winning of them who are not converted, or to the further building up of thoſe who are already converted.

And the Prophet *Iſaiah, chap.* 58. 13. forbiddeth *the ſpeaking our own words on the Sabbath day*, that is, all diſcourſes which are meerly worldly, and about earthly things, more than charity and neceſſity requireth; under which prohibition, of not ſpeaking our own words is implyed a direction *to ſpeak the word of God*, or thoſe things which tend to the honour of God, and the ſpiritual good of others.

VIII. That you may the better diſchage your duty in looking to the ſanctification of the Lords day; be ſure you ſuffer none under your roof to ſpend any part thereof, either in *idleneſs* or in *ſports and paſtimes*.

1. *Not*

1. *Not in Idleneſs*, it being not a day of idleneſs, but of ſpiritual action.

2. *Not in ſports and paſtimes*, eſpecially ſuch as tend to carnal and ſenſual delight. For the Lord hath forbidden every man *the following his own pleaſure on his holy day*, *Iſa.* 58.13. And the truth is, ſports and paſtimes are greater impediments to the worſhip and ſervice of God, than the ordinary works of our calling, in that they do more ſubſtilly ſteal away the heart from holy duties than thoſe do. Whereupon St. *Auſtin* thought it better to *plow* on the Lords day, than to *dance* and *ſport*. *Quanto melius eſt arare quam ſaltare in Sabbato*, Aug. in enarrationem tituli, Pſal. 91.

V. Another duty incumbent on Parents, and Maſters of Families is, *To ſhew themſelves patterns of piety and godlineſs unto their Children and Servants by an holy and righteous converſation*; that they may ſay unto them, as *Gideon* did to his followers, *Look on me, and do likewiſe.* This we find practiſed by *Abraham*, of whom God himſelf giveth this Teſtimony, *Gen.* 18. 19. *I know Abraham, that he will command his children, and his houſhold after him to keep the way of the Lord.* Whereby is implyed, that *Abraham* would go before his houſhold in keeping the way of the Lord, and they would follow after him. And *Joſhua* teſtifieth as much of himſelf, *Joſh.* 24. 15. *As for me and my houſe we will ſerve the Lord*; He would be a pattern of Piety and Godlineſs unto his houſhold, and they ſhould follow his example. And *David* likewiſe reſolved as much for himſelf, for ſaith he, *Pſal.* 101. 2. *I will walk within my houſe with a perfect heart*, intending to become a pattern of Piety and Godlineſs to his houſhold by an holy and righteous converſation.

The better to quicken up Parents and Maſters of Families hereunto, I ſhall hint a few *Arguments* and *Motives.*

1. *Your lives are looked upon as Preſidents, your examples as Rules, by your Children and Servants; and therefore you ought to be exemplarily holy and religious.* What the Wiſe man ſaith of one ſin in a Ruler, *If a Ruler hearken to lyes, all his Servants are wicked*, is true in other ſins: If a Ruler or Maſter of a Family be a *Swearer*, a *Drunkard*, a *Sabbath-breaker*, or the like, his Servants are ſo too, or will quickly

quickly become ſuch. For patterns are very prevalent both to vice and virtue; eſpecially the patterns of Superiours. Inferiours are very apt to follow the example of Superiours, and to tread in their ſteps. How ordinary is it for wicked Parents to have bad Children, and prophane Maſters to have wicked Servants; and no marvel, ſeeing Children and Servants are apt to follow the evil example of their Parents and Maſters, and to write after their Copy. How careful then ſhould Parents and Maſters of Families be of their lives and converſation, that they be holy and righteous, and not looſe and ſcandalous, leſt their Children and Servants ſhould follow after them to Hell.

2. *Your holy and righteous lives will draw honour and reverence from your Children and Servants.* For, *the Image of God, which conſiſteth in true holineſs and righteouſneſs*, carrieth ſuch a Majeſty in it, that it commandeth honour and reverence from others. If therefore you who are Parents and Maſters will with *David, walk within your houſes with perfect and upright hearts*, ſhewing your ſelves patterns of Piety and Godlineſs, your Children and Servants cannot but honour and reſpect you; *For them that honour me*, ſaith God, *I will honour*; that is, I will make them to be held in honourable eſteem by others. I grant indeed ſome are therefore deſpiſed, becauſe they walk holily and unblamably: Yet ſuch, as they are truly honourable in themſelves, ſo are they honourable in the eyes and eſteem of many others. For there is more true worth in the leaſt grace, than in all earthly glory. *Since thou waſt precious in my ſight thou haſt been honourable*, ſaith God of his deſpiſed people, *Iſa.* 43.4. Such Parents therefore, and Maſters, as by their godly lives and converſations are precious in the ſight of God, they ſhall be honoured by their Children and Servants. But on the other ſide, ſuch Parents and Maſters of Families as by their wicked lives and ungodly converſations are vile in the ſight of God, they ſhall be deſpiſed, and lightly eſteemed by their Children and Servants. For if Children and Servants perceive their Parents and Maſters to be *Lyars, Swearers, Drunkards, Sabbath-breakers*, and the like; how can they honour and reſpect them? That which is ſaid of *Jeruſalem*, Lam. 1. 8. *All that honoured her,*

her, deſpiſed her, becauſe they have ſeen her nakedneſs; may be applyed to wicked and prophane Parents and Maſters of Families; their Children and their Servants who ſhould moſt have honoured them, cannot but deſpiſe them, becauſe they have ſeen their nakedneſs. And this queſtionleſs is one ſpecial reaſon why moſt Parents and Maſters have ſo little reverence and honour from their Children and Servants.

3. *Such is the infectious property of Sin, that if a Parent, or Maſter of a Family be a Swearer, Drunkard, Scoffer at Religion, &c. he is like by a contagious inſinuation, and evil example to infect his whole Family, even his own Children and Servants.* And therefore ſin is not unfitly reſembled to the *Leproſie*, which quickly over-ſpreadeth the whole houſe. And it is obſervable that the more publick the perſons are, the more dangerous are their ſins. Private mens ſins are but like the errours of a *Pocket-watch*, which uſually miſleads only the Keeper of it. But the ſins to the Maſter of a Family are like the errours of an *Houſe-clock*, which is apt to miſlead the whole Family. O how careful then ought Parents and Maſters of Families to be of their lives and converſations, leſt by their evil example they corrupt and poiſon their own Children and Servants.

4. What will it avail Parents and Maſters of Families to teach their Children and Servants the Fear of God, to walk in his waies, when they themſelves manifeſt little fear of God in their lives and converſations, but contrariwiſe are looſe and wanton, wicked and prophane. For certainly, as good Examples are the Life of inſtruction, to make it profitable and effectual; ſo evil examples are the death and bane of good inſtruction, to make it unprofitable and ineffectual. That Parent therefore or Maſter, who reproveth ſin in his Child or Servant, muſt he free from that ſin himſelf; otherwiſe it will be ſaid, *Thou Hypocrite, firſt caſt the beam out of thine own eye, and then thou ſhalt ſee clearly to caſt the moat out of thy Brothers eye.* Yea and he muſt be free from all other ſcandalous ſins, otherwiſe the Child may ſay, *My Father reproveth me for lying, but he himſelf will ſwear. And the ſervant may ſay, My Maſter reproveth me for drunkenneſs, and he himſelf is covetous.* That therefore thy Family

mily-reproof and admonition may be profitable, thou muſt be ſure to be at leaſt unblameable in thy life and converſation; that thou mayeſt not be guilty of that ſin, which thou condemneſt in thy Child or Servnnt. For thereby thou wilt paſs a ſentence of death and condemnation npon thy own Soul.

FINIS.

THE PRINCIPLES OF Christian Religion

EXPLAINED

To the Capacity of the meaneſt; with Practical Applications to each Head.

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1. Q. WHat is every one moſt bound to know?

Anſ. *God and himſelf.*

Explic. The knowledge of God is moſt neceſſary in divers reſpects;

1. *Becauſe it is a moſt excellent knowledge in it ſelf*; Pſal. 139. 6. For God being of all things the moſt excellent, knowledge of him muſt needs be moſt excellent: So as if any knowledge be neceſſary, this moſt of all.

2. *It is moſt honourable to God*; Ex. 18. 10 The more knowledge men have of God, the more they will fear, and reverence, and every way honour him.

3. *It is moſt profitable to us*; Joh. 17. 3 By the knowledge of God we underſtand how to go to God, how to expect all bleſſing from him, and how to truſt on him in our greateſt ſtraits and dangers. Surely, If God were better known, he would be better truſted; *for they that know thy name, will put their truſt in thee*; Pſal. 9. 10.

Applic. Let all that mind the peace and comfort of their own ſouls, labour after a clear knowledge of God; than which nothing is or can be more worthy our time and ſtudy. On this ground *David* gave this advice to his Son *Solomon*, 1 Chro. 28. 9. *And thou* Solomon *my Son, know thou*

the God of thy Fathers. Let us in like manner labour after the knowledge of God, as by a diligent attending upon the Miniſtry of the Word preached, ſo by a frequent Reading the Holy Scriptures, *which are able to make us wiſe unto ſalvation, and to give wiſdom to the ſimple*; Pſal. 19. 7. And alſo by fervent Praying unto God for an underſtanding heart to know him and the myſteries of the Goſpel.

2. Next to the knowledge of God, it is meet that we labour after the knowledge of our ſelves.

Thereby we ſhall the better diſcern our miſerable condition. We are indeed moſt vile, wretched, ſinful creatures; yet are we naturally highly conceited of our ſelves All of us, till God do alter our minds and diſpoſitions, ſavour much of *Laodiceans* ſelf-conceit; *Rev.* 3. 19. Though in regard of our ſpiritual eſtate we be wretched and miſerable, poor, blind, and naked, yet we think that we are rich, and have need of nothing.

The advice therefore of our Saviour is ſeaſonable for us; namely, That we pray for the ſpirit of illumination, whereby we may be brought to ſee and judge our ſelves. Did we well know our ſelves, we would quickly, with much ſhame caſt down our proud Peacocks feathers, and ſay with *Job*, *I am vile*, *I abhor my ſelf*, *and repent in duſt and aſhes*; Job 46. 4. The *Heathen* ſaw how needful a Leſſon this was, whereupon this is recorded among the Adages of their Wiſemen, Γνῶθι σεαυτὸν, *Know thy ſelf.* Hereby ſhall we be kept from thinking too well of our ſelves, and be the more ſtirred up to ſeek out a remedy. For by the knowledge of our miſerable condition by nature, ſuch a ſenſe thereof may be wrought in us, as will not let us be quiet, until we have found out the way and means of recovery.

2. Q. Where is this knowledge to be had?

Anſ. *In the Word of God contained in the Scriptures of the Old and New Teſtament.*

Explic. For the explication of this Anſwer three things are to be cleared:

1. *What is here meant by the Scriptures.*
2. *What part of Scripture the Old Teſtament compriſeth, and what the New.*
3. *That the Scriptures are the Word of God.*

1. For

1. For the firſt, *What is here meant by the Scriptures? Scriptures*, according to the notation of the Word, ſignifies, *Things written.* Now it pleaſed the Lord, who of old in divers manners made known his will to his people, in *Moſes* his time, and in ſucceeding ages, to cauſe it to be written, that ſo it might remain as a Record to be ſearched on all occaſions, *John* 5. 39. This Record of Gods Word is by an excellency called, *The Scripture*; John 2. 22. as that which above all other things deſerveth to be regiſtred and written. And becauſe God hath cauſed his Will from time to time to be written and regiſtred by ſundry perſons, in ſundry Books, they are in the plural number ſtiled *Scriptures*; *Matth.* 22. 29. *Acts* 17. 11.

II. For the ſecond particular, *What part of Scripture the Old Teſtament compriſeth, and what the New?* The Old Teſtament is by Chriſt and his Apoſtles diſtinguiſhed into the *Law* and the *Prophets*; Matth. 7. 12. Acts 13. 15. Under the *Law* are compriſed the *Five firſt Books*, written by *Moſes*, who was Gods Miniſter, by whom God gave to his people, a Copy of the *Moral Law*, engraven with his own Finger, in two Tables of Stone; and revealed all thoſe *Ceremonial* and *Judaical* Laws, wherein and whereby the *Jews* worſhipped God, and maintained Peace and Juſtice amongſt themſelves. Thus the Law is ſaid to be given by *Moſes*; John 1. 17.

All the other Books of the *Old Teſtament* are compriſed under this Head *Prophets*, becauſe Prophets were the Penmen of them all.

The New Teſtament compriſeth all thoſe Holy Scriptures that God thought meet to be recorded for his Church after the Exhibition and Aſcenſion of Chriſt, which are in number 27. Theſe may be divided into *Hiſtorical* and *Doctrinal*. The Hiſtories are of Chriſt or of his Church, in the Primitive time thereof. The Hiſtories of Chriſt are written by Four *Evangeliſts*, ſo called, becauſe the ſubject matter of their Hiſtory is of the beſt Meſſage that ever was brought to man; which is the *Incarnation*, *Birth*, *Life*, *Doctrine*, *Death*, and *Aſcenſion* of the Lord Jeſus Chriſt, the Saviour of Man. The Names of the Four Evangeliſts, are *Matthew*, *Mark*, *Luke*, and *John*.

The History of the Primitive Church was written by St. *Luke* one of the four *Evangelists*, which is called, The *Acts of the Apostles*; It is an History of forty years almost, even from the ascension of Christ, to St. *Paul*'s being a prisoner at *Rome*.

The Doctrinal Books are *Epistles* and a *Propheſie*. The *Epistles* are distinguished by the Persons that sent them, and to whom they were sent.

The last Book of the New Testament, and so of all the holy Scriptures, is styled the *Revelation*, because it revealeth sundry Mysteries not known before. It is a Propheſie of the state of the Church, from the Apostles times to the end of the world. Thus the holy Scriptures record is a continued History of the Church from the beginning to the end of the world. The like is not to be found.

III. *The last particular to be cleared is, That the Scriptures are the Word of God*; which appeareth,

1. *From the purity, and holineſs of the matter*, which has the very Image of the holy God upon them.

2. *From the Harmony of sundry and several Pen-men*, none contradicting other, but all consenting, and conspiring in substance, and circumstance, as guided by one Spirit, which was Divine.

3. *From the profundity of the matter contained in them.* Such Mysteries are therein contained, as surpass the depth of mans capacity, yea, which make the very Angels to stand at amaze, 1 *Pet.* 1. 12.

4. *From the simplicity yet Majeſty of the Style*, which contribute good evidence to their being Divine.

5. *From the Testimony which is given to it.* This is both *External* and *Internal*: *External*, the Miracles done by the Pen-men, with the constant approbation of the Church in all Ages, yea, and of many Adversaries. *Internal*, by the inward operation of the Spirit of God, which is the most sure and infallible of all.

Applic. 1. *By way of Application, This may inform us, what just cauſe we have to deteſt the Religion of the Papists, who forbid the Laity to read the Scriptures, yea, who debar them from the same.* In 1 *Sam.* 13. 19. we read that when the *Philistines* had the *Israelites* in bondage one Policy to detain them therein was, not to suffer a *Smith* in the Land; left the

Hebrew

Hebrews ſhould make them Swords and Spears to fight againſt them. The like Policy hath for a long time, and is ſtill uſed by the Papiſts, to continue the people in blindneſs and ignorance, that they might not diſcover the Abominations of their Religion; for they ſuffer them not to have a Bible in their own Language, but lock it up in an unknown Tongue; leſt from thence they ſhould fetch Arguments againſt their fooliſh Tenets, and Practiſes.

2. *This may exhort us highly to prize the Scriptures*, and to bleſs God, that we have them amongſt us, and that in our own Language, whereby all ſorts both poor as well as rich, may read their Fathers mind in their Mother-tongue.

3. *Be exhorted to read, and ſtudy the Scriptures.* And that you may read them with the more holy awe, delight, and profit, look on them,

1. *As the Epiſtle of God*, wherein he hath written down to the World what his mind is, both what he would have them to do here, and what he intends to do with them hereafter. If you ſhould hear of a Letter written from Heaven directed to all the men of the World, ſubſcribed with the Lords own name, *Jehovah*, and ſent down to us by the hand of an Angel, who would not be greedy to read it? Such a Letter are the Scriptures, ſent us down from God, not by the hand of an Angel, but by the hand of his Son. Read them as you would read ſuch a Letter.

2. *As our Charter for glory.* The Scriptures are Gods *Deed* or *Grant*, whereby he hath made over the everlaſting Kingdom to his Saints. All their *Title* and *Claim* to that Kingdom is to be fetched from thence. The Scriptures declare,

1. *That it is their Fathers pleaſure to give them the Kingdom*, Luke 12. 32.

2. *Who or what manner of perſons they are who ſhall inherit the Kingdom*, Pſal. 15. 1. &c. *Who ſhall abide in thy Tabernacle? Who ſhall dwell in thy Holy Hill? He that walketh uprightly*, &c.

Have you an hope of glory? Would you prove your title to it to be a good title? Search the Writings, your Fathers Deed of Conveyance, the Holy Scriptures of God, there you ſhall find what your title is. By reading the

Scriptures you may read your own name written in Heaven; that is, if you can find thoſe qualifications in your hearts, which the Scriptures make as marks of the heirs of life, the Inheritance is as ſure to you, as if you had read your own names written in the Book of Life.

3. *As the Rule by which you muſt be governed and guided here, and by which you muſt be judged hereafter.* Would you know how you ſhould live? Ask your hearts, how is it written? how readeſt thou? Read what is written, and according to what you read, ſo do, and the God of Peace ſhall be with you. Would you know what ſhall become of you hereafter? read the Scriptures, and theſe will tell you. Theſe are they that muſt give you your ſentence concerning your everlaſting ſtate.

Oh! If you would carry theſe Three Notions of the Scriptures upon your Hearts, when you come to read them; if you would ſay in your hearts, *I am now going to read my Lords Letter, which he hath ſent down from Heaven; to look into my Charter, and find out there my claim and title to Glory; to ſtudy my rule by which I muſt be governed and judged:* would you come thus to the reading of the Word? O with how much awe and reverence, with how much love and delight would you then read!

But before you read, be ſure to beg of God, *that by his ſpirit he would enlighten your mind, to the underſtanding of his will therein contained.* And after reading, *fail not to meditate thereon*, which will be a ſpecial means to help both your underſtanding and memory.

3. Q. How do the Scriptures ſet forth God?

1. A. *In his Nature*; Exod. 3. 14. John 4. 24.
2. *In his Perſons*; Matth. 28. 19.
3. *In his Properties*; Exod. 34. 6.
4. *In his Works*; Rom. 1. 20.

Being to ſpeak largely of God, it will be expedient, firſt to prove the *Being of God.* We muſt underſtand, *That there is a God*, before we inquire, *What God is.*

I. Now, *That there is a God*, is evident, *from the glorious Fabrick of Heaven and Earth, with all the glorious Creatures therein*; which glorious Building could never have

have been, if it had not had an omnipotent Builder. And *from the Powerful, Wiſe, Harmonious Government of the World*; which evidently points us to a Divine over-ruleing Providence; and *from the general ſenſe and conſcience of Nations.*

Applic. 1. Seeing there is a God, then all *Atheiſts* are juſtly to be reproved, of which there are ſeveral ſorts,

1 *Some are Atheiſts in Opinion and Judgment, concludeing, or at leaſt ſuppoſing, that there is no God.* Having given up themſelves to the ſatisfying their baſe luſts, that they might not be croſſed therein, but have an uncontroulable liberty to commit all manner of ſin and wickedneſs, they would perſwade themſelves, that there is no God. And through the juſt judgment of God upon them, they are oft-times bereaved of the thoughts, and belief of God, and given up to a reprobate mind, and to a ſeared and hardened Conſcience, which is the moſt dreadful judgment that here can befal any man.

2. *There are Atheiſts in wiſh and deſire*, though they will not for ſhame of the World ſay in plain terms, *There is no God*; yet *in their hearts they wiſh and deſire there were no God at all to take vengeance on their iniquity.* But let ſuch know, that their Atheiſtical Wiſhes and Deſires are all known to God, who will one day call them to an account for the ſame.

3. *Some are Atheiſts in practice*, ſuch are all wicked and ungodly men, who in their judgments acknowledge God, but in their works deny him, living as if there were no God, nor Heaven, nor Hell; of which number are,

Firſt, *Such as pleaſe themſelves in their Speculative Filthineſs, and Contemplative Uncleanneſs, and bleſs themſelves in it*; which muſt needs argue a ſecret Atheiſm lurking in their hearts, having no apprehenſion of Gods Omniſciency. Let ſuch know, that the ſecret thoughts of their hearts are as well known to God, as their outward actions. *Thou haſt poſſeſſed my reins, and underſtandeſt all my thoughts*, ſaith *David*; Pſal. 139. 2, 13.

Secondly, *Such as take a liberty to ſin in ſecret, becauſe they are out of the ſight of men.* Thus the Murtherer and Adulterer are brought in by *Job*, encouraging themſelves

in their Wickedneſs, ſaying, *No eye ſeeth us*, Job 24. 14. Surely, For any to hide their ſins from his eye, who indeed is all eye, and whoſe eye is over all, it muſt needs argue a ſecret Atheiſm in their hearts, as if God were not preſent in all places. Let ſuch take notice what the Lord ſaith of himſelf, by his Prophet *Jeremy*; Chap. 23. 23. *Can any hide himſelf in ſecret places, that I ſhall not ſee him?* This interrogation, *Can any?* ſheweth, that ſome had flattered themſelves into ſuch an opinion, that they could ſo hide themſelves in ſecret places, that God ſhould not ſee them: whereas in truth, *The Eyes of the Lord are in every place, beholding both the evil and the good*, Pro. 15. 3.

Thirdly, *Such as live in the frequent omiſſion of Holy Duties*, As reading the Scriptures, Praying either in Secret, or with their Families, and the like. Though they know, and cannot but acknowledge, that they are Duties commanded by God in his Word, and commended by the Examples of godly Men; yet how many do live in the neglect of them! which is a product of practical Atheiſm.

Fourthly, *Such as though they ſeem to make conſcience both of Publick, Private, and Secret Duties of Piety, yet are altogether careleſs of the manner of performing them*; praying as if they prayed not, and hearing as if they heard not; whereby they plainly diſcover a ſecret Atheiſm in their hearts: for did they truly believe Gods all-ſeeing-preſence, and that he is a ſearcher of the heart, privy to every wandring thought in praying, hearing, and the like, they could not reſt ſatisfied, as they do, in the bare outward performing of holy Duties.

Fifthly, *Such as live openly in a wicked, and ungodly, courſe of life*; though in words they may acknowledge a God, yet by their works they deny him; for they live as if there were no God. Yet will the hand of God aſſuredly find them out, ſooner or later; and then will they be enforced to ſay, *Verily there is a God that judgeth the earth*; Pſal. 58. 11. who hath prepared a Hell of Horrour and Darkneſs for all ſuch ungodly Atheiſts.

Sixthly, *Such as upon ſeveral occaſions run unto Witches, Sorcerers, and ſuch like*, whom they call *Wiſe Men*, and

Wiſe

Wiſe Women, but in truth they are the *Devils Fools*. To theſe many go, to know what ſhall befall them hereafter, as when they ſhall Marry, what kind of Husbands they ſhall have, or to know, what is become of their Goods when they are loſt. What is this, but to renounce the True God, and to ſet up the Devil in his room? It is recorded of *Ahaziah*, that when he was Sick, he ſent to *Baal-zebub*, to know, whether he ſhould recover, or no. Whereupon he received this dreadful meſſage, *Is it not becauſe there is not a God in* Iſrael, *that thou ſendeſt to inquire of* Baal-zebub, *the God of* Ekron? 2 *Kings* 1. 3. In like manner may we ſay to ſuch as go unto a Witch, Conjurer, or the like, Is it not becauſe there is not a God in Heaven, that you go unto the Devils Inſtruments?

II. This truth that there is a God, ſhould ſtir us up to the practice of ſundry Duties; as

1. *To humble our ſelves for thoſe curſed ſeeds of Atheiſm that are in our hearts, and with our utmoſt to endeavour to ſuppreſs and keep them under; that they may not ſprout forth in us.* Atheiſtical thoughts are apt to ariſe in the hearts of the beſt. And Sathan is very buſie in caſting ſuch thoughts into them, therefore it will be their wiſdom as to humble themſelves for the ſame, ſo to reject, and caſt them away with deteſtation, and by no means to cloſe with them, or to nouriſh them in their hearts: then will they not be laid to your charge, but ſet upon the Devils ſcore, who is the chief author of them.

2. *To make choice of the onely true God for thy God and Portion, for thy chiefeſt good and happineſs*, which in truth is eſſential to Chriſtianity. Be ſure thou do not chooſe any object with him, or before him; but chooſe him alone. Set thine heart onely on him, let him be the greateſt deſire, the greateſt delight, and the greatly beloved of thy Soul; ſo that thou mayſt ſay with *David*; *Pſal.* 73. 25. *Whom have I in Heaven but thee? there is none on Earth that I deſire beſides thee.*

And for thine encouragement know, that if thou haſt thus choſen God for thy God, then God, and all his Attributes will be engaged for thy good. His *Wiſdom* will make thee wiſe unto Salvation. His *Power* will ſtrengthen

then thee in all thy Weakneſs, and ſupport thee under all thy Trials and Temptations. His *All-ſufficiency* will ſupply all thy Wants. His *Mercy* will pity and relieve thee in all thy Miſeries. His *Grace* will pardon all thine Iniquities. And his *Love* will refreſh and delight thy Soul.

3. Walk before God in all good Conſcience: To this end,

Firſt, *Begin each day with God*; awake with him in the morning, lift up your Soul in Prayer, and Thankſgivings unto God, for that comfortable Reſt and Refreſhment he hath vouchſafed unto you the Night paſt: and beg of him, that he would ſo ſtrengthen you by his Grace, that you may glorifie him that day in your whole Converſation. And then let forth your hearts in a ſerious meditation of *God*, or of *his Word or Works*, and *glorious Attributes*. If holy thoughts do not firſt take place in your hearts, the Devil will be ſure to caſt in ſome vain, worldly, wanton thoughts, and imaginations.

Secondly, *Walk with God all the day long*; ſet him before you, and conſider his all-ſeeing preſence about you, where ever you are, and whatſoever you are doing; which will be a ſpecial means as to reſtrain you from ſin, ſo to provoke you unto holineſs. What Servant will not with diligence follow his buſineſs, when he obſerveth his Maſters Eye upon him? In like manner, What Chriſtian will not with all ſincerity perform the duties both of his general and particular Calling, when he ſeriouſly conſiders Gods all-ſeeing preſence about him?

Thirdly, *Cloſe the day with God, by a ſerious Examination, how you have that day diſcharged the duties of your Places, Callings and Relations*: how you have behaved your ſelf both in Secret and in Company, how you have performed your duties of Devotions, whether with ſeriouſneſs, or ſlightneſs of heart and ſpirit: what ſavory thoughts you have had that day *of God*, *of Chriſt*, or *of Eternity*: whether you have not omitted ſome known Duty, or adventured on the committing ſome known Evil: And thus go over the ſeveral paſſages of the day, whereby you will be better acquainted with your ſpiritual eſtate, and kept from going on in a courſe of ſin without repentance.

Having

Having thus examined your ſelves, before you go to bed, be ſure to make your peace with God, by an humble confeſſing of your ſins, and hearty praying unto him for the pardon and forgiveneſs of them, in and through the merits, and mediation of Jeſus Chriſt, and reſolving on more watchfulneſs for the future. Should you lie down in your ſins unrepented of, and be called out of this World that night, Oh how ſad, and dreadful would your condition be to all Eternity!

Having by ſeveral Arguments, proved the Exiſtence and Being of God, and made ſome Application thereof to our ſelves: I come now to treat of God, according to his *Nature*, *Perſons*, *Properties*, and *Works*.

4. *Queſt.* What is God?

Anſ. *God is a Spirit of infinite Perfection.*

Expli. For the better clearing this Anſwer, I ſhall briefly ſhew you,

1. *What is meant by Spirit.*
2. *What by Perfection.*
3. Why *infinite* is added to Gods Perfection.

I. *For the Firſt, What is meant by Spirit?* Namely, *A Spiritual Subſtance*, ſo as the word *Spirit*, importeth two things of God;

Firſt, *That he is a Subſtance*, hath a real Being: *He that cometh unto God, muſt believe that God is.*

Secondly, *That his Being is Spiritual.* Subſtances are the higheſt of Beings, and *Spirits* are the higheſt and nobleſt of Subſtances; moſt excellent, pure, potent, *&c.* And therefore are the fitteſt to repreſent the incomprehenſible God to our narrow conceptions, whereupon God is deſcribed to be a *Spirit*; John 4. 24.

II. Perfection implyeth two things,

1. *A freedom from all manner of defects.*
2. *All manner of excellencies.* God therefore is ſaid to be *a perfect Spirit*, or *Spirit of Perfection*, becauſe as there is no defect in him, ſo all excellencies and perfections are found in him.

III. *Infinite* is added to *Perfection*, to ſhew, that there is no meaſure, or ſtint ſet to Gods Perfection; his greatneſs can neither be meaſured nor comprehended; *Job* 11. 7.

So

So that this Description of God, that he is, *A Spirit of infinite Perfection*, though it be short, yet is it so full, as it distinguisheth God from all things that are in Heaven, or in Earth, yea from all things that may be imagined, or indeed are.

First, In that God is *a Substance*, and *a real Being*, he is distinguished from all *Imaginations*, and *Phantasies*.

Secondly, In that God is a *Spiritual Substance*, he is distinguished from all bodily Substances. Bodies have indeed a Being, and are Substances, but gross Substances, subject to many infirmities and decays. God being *a Spirit*, is free from all such things.

Thirdly, *Gods Perfection* doth distinguish him from all *imperfect Spirits*, as from *the Souls of all Evil Men*, and from *Devils*. These are indeed *Spirits*, and in regard of the kind of their substances, they have an excellency above Bodies. But sin, which hath seized on them, is a defect, and imperfection, to which the Spirit of perfection is not subject.

Fourthly, *The infiniteness of Gods Perfection*, doth distinguish him from other Spirits, that are in their kind *perfect*, as are the *glorious Angels*, and *glorified Souls of Saints*; Heb. 12. 23. But though these are *Spirits*, and *perfect Spirits*, yet their perfection is limited; they have a certain measure and stint: whereas Gods Perfection is beyond all measure, without all stint; it is *infinite*.

Applic. *Seeing God is a Spirit*, learn hence, First, *Not to frame any Image of God, not so much as in your minds.* Fancy not God to be as Man, or as any other Creature.

2 *Learn to worship him in Spirit and in Truth.* Heart-worship is the heart of Worship. Bodily-worship there must be also; the Hands, the Eyes, the Tongue, the Knees, must all be exercised in the Worship of God. But the Soul is so to be the chief, that all is nothing without it. Lift up the Hands, and the Eyes, bow the Knees; but be sure especially, the Heart be lifted up, that the Soul be bowed down, and powered forth before the Lord. Pray with understanding, pray with affection, let your Faith, Love, Desires, Hopes, all joyn in offering up your Prayers.

Seeing God is of infinite Perfection, Learn

1. *To hate and abhor ſin, the odiouſneſs and malignity whereof is aggravated by the infinite Majeſty of that God againſt whom it is committed.* Thou that wilt fear to affront a mortal Prince, how dareſt thou to affront an infinite God? What mad Souls are ſinners! Drunkards, Swearers, or other Sinners, a company of vile Worms, to ſet themſelves in rebellion againſt the incomprehenſible God! If the wrath of a King be as meſſengers of death, *Prov.* 16. 14. How dareſt thou provoke the King of Kings?

2. *Learn to fear before him*, and to live under a conſtant awe and reverence of him, eſpecially when you draw nigh unto him to worſhip him.

3. *Let there be no limits or bounds ſet to your affections to him.* Love him with all your heart, with all your mind, with all your might. Reach up to the higheſt you can go. You cannot love him infinitely, but you muſt love him ſuperlatively: he is a God of infinite Perfection, and infinitely worthy to be loved. This ſhall ſuffice to have ſpoken of *Gods Nature.*

The Perſons are next to be conſidered.

5. *Queſt.* How many Gods are there?

Anſ. *There is one onely true God, but diſtinguiſhed into Three Perſons; The Father, the Son, and the Holy Ghoſt, which are equal in Power and Glory.*

Expli. Here are ſix things to be cleared.

1. *That there is but one onely God.*
2. *That he is the True God.*
3. *That there are Three Perſons in the God-head.*
4. *The Names and Orders of the Three Perſons.*
5. *That the Son and the Holy Ghoſt are God, as well as the Father.*
6. *That all the Perſons are equal in Power and Glory.*

1. *That there is but one only God*, the Scripture plainly expreſſeth, *Deut.* 6 4. *Hear, O Iſrael, the Lord our God is one Lord.* 1 Cor. 8. 4, 5. *We know*, ſaith the Apoſtle, *that there is none other God but one. For though there be that are called Gods, whether in Heaven or in Earth (as*

there

there be gods many, and lords many) but to us there is but one God. As if he had ſaid, Let the Heathens make to themſelves as many gods as they pleaſe, yet in truth, there is but one God.

And indeed there can be but one true God, becauſe he is infinite in all Perfection; and it is againſt the nature of infiniteneſs to admit more than one. Again, he made and governeth all Creatures as ſupream Monarch, in which Monarchy there can be no Copartners.

II. *He is the true God*, as our Saviour acknowledgeth; *John* 17. 3. *This is Life Eternal, that they might know thee the only True God.* And ſaith the Apoſtle, 1 *Theſ.* 1. 9. *Ye turned from Idols to ſerve the Living and the True God.* He is called the *True God*, becauſe he is very God, God indeed, and not a Falſe or feigned God. Whereas *Idols are nothing in the World* (1 Cor. 8. 4.) nothing of that Idolaters conceit they are. Falſe gods, feigned deities, having nothing of the Divine Nature, which their Worſhippers aſcribe unto them: which *Hezekiah* in his Prayer to God acknowledgeth; 2 *Kings* 19. 17, 18. *Of a truth, Lord, the Kings of* Aſſyria *have caſt the gods of the Heatheniſh Nations into the Fire, for they were no gods, but the work of mens hands, Wood and Stone.*

III. *That there are Three Perſons in the God-head.* Though there be but one God in Subſtance and Eſſence, yet are there three diſtinct Perſons, ſubſiſting in that one God-head. This is one of the greateſt myſteries of our Chriſtian Religion. The myſtery of Chriſts Incarnation, that God ſhould be manifeſted in the Fleſh, is a great myſtery: but this Myſtery *of the Unity in Trinity*, and *Trinity in Unity*, that God ſhould be one and three, one in Nature, and three in Perſons, I conceive to be a greater than it. A Myſtery not to be comprehended, yet ought to be believed by us, becauſe it is ſo clearly and plainly laid down in the Word of God; as 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one, in Nature and Eſſence.* Here is a Trinity proclaimed, there are three that bear record in Heaven, with their Names, *Father, Word, and Holy Spirit.* Where by the *Word* is meant *Jeſus Chriſt*, who is called the *Word*; becauſe as

we by our words expreſs our mind and meaning, ſo God by his Son hath made known his mind and will unto his Church. There is another clear proof of the Trinity of Perſons, in that Commiſſion which our bleſſed Saviour gave to his Apoſtles before his Aſcention inro Heaven, *To go Teach all Nations, and Baptize them in the Name of the Father, of the Son, and of the Holy Ghoſt.* Where you have the Names of the bleſſed Trinity writ, as it were in fair and legible Characters.

IV. *For the Names and Order of the Three Perſons.* The *Father* is the firſt Perſon, the *Son* is the ſecond, and the *Holy Ghoſt* the third. The Father is not the firſt Perſon in regard of Time or Dignity, but in regard of Order; all the Perſons being eternal and equal in power and glory.

The Firſt Perſon is ſtiled the Father; Firſt, *in reſpect of his Natural Son*, Jeſus Chriſt, who is begotten of his own Nature and Subſtance, by an unconceiveable Generation, namely, by communicating his Eſſence to him, not a part, but his whole Eſſence, which yet was no whit diminiſhed or leſſened. 2. *In reſpect of his adopted Sons*, whom he hath choſen, in and thorow Chriſt to be Heirs of an Heavenly Inheritance.

The ſecond Perſon is the Son, who was begotten of his Father, by the communication of his Eſſence.

The Third Perſon is the Spirit, who is called *Spirit*, becauſe he is ſpired, or breathed from the Father, and the Son, after an unſpeakable manner. And he is called the *Holy Spirit*, not only becauſe he is Holy in his own Nature, for ſo is both the Firſt and Second Perſon; but eſpecially becauſe he is the Sanctifier, or the immediate Author of that Holineſs which is in the hearts of his People.

V. *That the Son and the Holy Ghoſt, are God as well as the Father.*

1. *That Chriſt the ſecond Perſon is God*, evidently appears: Firſt, *In that he is often ſtiled God in Scripture*; as *Iſa.* 9. 6. where he is called *the mighty God.* And *Rom.* 9. 5. *God bleſſed for ever*; and *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God*; that is, Jeſus Chriſt who is often in Scripture ſtiled the *WORD*, was God. Secondly,

The

The eſſential Properties of God are often attributed to him in Scripture; as *Eternity*, *Omniſciency*, and the like; *Rev.* 1. 8. *John* 21. 17. Thirdly, *The Works and Miracles which he wrought, when he was upon Earth, declared him to be God*, John 5. 36. *John* 10. 25.

II. *That the Holy Ghoſt is God*; *appeareth*,

1. *Becauſe the Name of God is given to him*; Acts 5. 3, 4. Where *Peter* reproving *Ananias* for lying to the Holy Ghoſt, ſaid, *That he lied not to Men, but to God.*

2. *The works proper to God are attributed in Scripture to the Holy Ghoſt*, as the *works of Creation*; Gen. 1. 2. Job 26. 13. So likewiſe *the work of Regeneration*, which in ſome ſenſe is a greater work than the former; *John* 3. 5. *Except a man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God.* Now who can do theſe great things but God?

3. *The eſſential Properties of God are attributed to the Spirit*, as *Eternity*; Heb. 9. 14. Where he is called *the Eternal Spirit. Omniſciency*, knowing all things; as *John* 14. 26. *Omnipreſence*, as *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit.* Yea, *the Spirit can fore-tell all things*; 1 *Tim.* 4. 1. Men and Devils may gueſs at, but none beſides God, can indeed fore-tell things to come.

6. *That all the Perſons are equal in Power and Glory*, Not one excelling another, but are all co-equal in their Divine Perfections and Attributes: So that one of them is not greater, nor more glorious than another. *Though there be one Perſon of the Father, another of the Son, and another of the Holy Ghoſt, yet the God-head of the Father, of the Son, and of the Holy Ghoſt, is all one; the Glory equal, the Majeſty co-eternal*; as it is in *Athanaſius* his Creed.

Yet do they differ each from other,

1. *In order*, *The Father is in order firſt*, having his Being from himſelf alone. *The Son is ſecond*, having his Being from the Father alone. And *the Holy Ghoſt is third*, having his Being from the Father and the Son.

2. *In their mutual relative works*, that is, in thoſe works they have to do one with another. *As the Father begetteth*, Pſal. 2. 7. not the Son nor the Holy Ghoſt. *The Son is begotten*, John 1. 18. not the Father, nor the Holy Ghoſt. *The Holy Ghoſt proceedeth*, John 15. 26. Not the Father, nor the Son.

3. *In*

3 *In the mauner of external works.* Firſt, The original of the action is aſcribed to the Father, the manner of working to the Son, the efficacy of operation to the Holy Ghoſt. Secondly, The Father worketh all things of himſelf, in the Son, by the Holy Ghoſt: The Son worketh from the Father, by the Holy Ghoſt: The Holy Ghoſt worketh from the Father and the Son. This though it be a deep myſtery not to be comprehended by our underſtanding, yet it may be apprehended by our faith.

Applic. *Seeing there is but one onely true God,* this may ſerve to reprove,

1. The *Papiſts,* who ſeem to ſet up divers *gods* beſides the *true God*; as to paſs other *inſtances* in the *extravagant power* of the *Pope.*

1. The *Virgin Mary*, whom they make a Goddeſs, preferring her before *Chriſt*, by praying to her to command her *Son* to do what they deſire.

2. *They make all the departed Saints Gods, by praying unto them*: As though they knew the ſecrets of mens hearts, as though they were *preſent* every where: which are *things* proper to *God* alone, and not *communicated* to any *Creature*, either *Angels* or *Saints.*

2. *This ſerves for the reproof of many carnal Proteſtants,* who though in words they *profeſs* but *one God*, and give *outward worſhip* only to *him*, yet do they ſet up many *Idols* in their *hearts*; and ſo make to themſelves more *Gods* than one. Some *men* make *carnal pleaſures* their *God*, giving *themſelves* up to the ſatisfying *their luſts*, as all *voluptuous perſons* do. Some *men* make their *worldly riches* their *God*, ſetting *their hearts* upon them, and putting their *truſt* and *confidence* in them, which is *Idolatry*; and therefore the Apoſtle calleth Covetouſneſs *Idolatry*, Col. 3. 5. Some again make *their Belly their God*, by giving themſelves up to the ſatisfying their *fleſhly appetite*, as all *Gluttons* do. The truth is, there are few in the World, who do not make to themſelves ſome other Gods, beſides the *True God*, to which they ſacrifice their chief affections, deſires, and endeavours. Whatſoever men love more than God, that they ſet up for their God.

I know all men will deny it, and ſay, *God forbid that I ſhould have, or worſhip, any other god, beſides the only True*

God; yet know for certain, that whatſoever thou loveſt, or delighteſt in moſt, whatſoever hath thy thoughts and affections moſt, that is thy God.

Now examine thy ſelf ſeriouſly, whether thy thoughts and affections, thy love and delight, be not chiefly ſet upon thy luſts and pleaſures, and the ſatisfying thy ſelf in them: or upon the gratifying thy fleſhly Appetite more than upon the ſerving of God, or pleaſing of him; or upon the world and worldly things, how thou mayſt grow great and rich in the world: If ſo, then queſtionleſs thy Luſt, thy Belly, and the World, are thy Gods, to which thou do'ſt proſtrate thy ſelf, and do ſacrifice. And what a baſe and unworthy thing is it for Chriſtians, who in words acknowledge the only True God, to be their God, yet in truth do make ſo many other Gods to themſelves! In making any other God, you have denied the God that is above. Say not, thou do'ſt no ſuch wickedneſs, thou abhorreſt the thoughts of it: Surely thou do'ſt no leſs than dethrone the God of Glory, who ſetteſt thine heart upon any thing more than him.

3. *The knowledge of the myſtery of the Trinity, tendeth much both to the honour of God, and to our own good.*

First, *It tendeth much to the honour of God*, in that he is thereby diſtinguiſhed from all falſe gods, *Jer.* 10. 6. True it is, That Gods incommunicable Properties, and Divine Works, do diſtinguiſh him from all others: for there is none in Heaven, or in Earth *Eternal*, *Almighty*, *Omnipreſent*, *Omniſcient*, *Creator of all Things*, but God only: Yet Idolaters have imagined their falſe gods to be ſo: but it never came into the heart of any Idolater to imagine his god to be one and three; one in nature and three in perſons. This is ſuch a Myſtery, as in the opinion of Idolaters themſelves, none of their Idols can be like to *Jehovah*.

Secondly, *The knowledge of this Myſtery of the Trinity, as it tends to the honour of God, ſo to our own good*; for,

1. *It ſhews the ground of Gods Father-hood*, how he is *our Father*, namely, In and thorow Jeſus Chriſt. For God being a Father by Nature, to his Son Jeſus Chriſt, by reaſon thereof he becomes, through Grace, to be a Father to ſuch as believe in Chriſt, as *John* 1. 12. *John* 20. 14.

2. *It*

2. *It gives evidence of an able and fit Mediator, Redeemer, and Saviour.* For we have God to be Mediator for us to God: God the Son, a Mediator to God the Father. God the Son, our Redeemer, our Saviour. With what confidence may we truſt to ſuch a Mediator, Redeemer, and Saviour! This Myſtery of the Trinity is the foundation of all the Articles concerning the Dignity of the Perſon of our Saviour, and of the value and worth of all that he hath done and ſuffered for us.

3. *It animates us weak ones againſt all the powers of Hell*; in that hereby we know that that ſpirit, who undertakes to ſupport us is God: ſo as his aſſiſtance is Divine; with his Divine Power he can enable our weakneſs to ſtand againſt all adverſe Power.

Thus we ſee, That though this Myſtery be unſearchable, and incomprehenſible, yet it being plainly revealed in the Scripture, it muſt be made known and believed. Yea it muſt be taught as one of the firſt fundamental Principles of the Chriſtian Religion.

Hitherto of the Nature of God, and Trinity of Perſons. His Properties follow:

6. Queſt. **What are the Properties of God?**

Anſ. The Properties of God are certain Excellencies attributed and applied unto him, for our better apprehending of him, as Eternity, Unchangeableneſs, Omnipotency, Wiſdom, Holineſs, Juſtice, Goodneſs, Truth, *&c.*

Expli. *For the clearer underſtanding the Properties of God,* we muſt take notice that there are two kinds of them, *viz. Incommunicable*, and *Communicable.*

Incommunicable Properties are ſuch as are ſo proper unto God alone, as in no reſpect they can be attributed to any other. In them none is like unto the Lord, Pſal. 113. 5. So as he to whom any of them is attributed, may be known to be a God, the only True God.

Communicable Properties are ſuch as may be communicated or attributed and applied to Creatures, as appertaining to them: Thus Men may be Holy, as God is Holy, Juſt as he is Juſt, *&c.*

Theſe following are ſome of Gods incommunicable Properrties, As

1. *Eternity*, to be without Beginning or Ending. God had no Beginning, nor ſhall ever have End, *but is God from Everlaſting to Everlaſting*; Pſal. 90. 2. Of the Creatures of God ſome had a Beginning, and ſhall have an End, as all Creatures below the Souls of Men. Others had a Beginning, but ſhall have no End, as the Angels, and the Souls of Men. But God neither ſhall have End, nor ever had a Beginning; and this is his Eternity.

Applic. *This may inſtruct us by faith to depend on God for our Wives and Children*: Though we our ſelves are mortal, and may be ſuddenly taken away before we have made competent proviſion for them, yet God is Eternal, and remaineth for ever: and therefore having commended our ſurviving Children, to his fatherly care and providence, we may with confidence reſt on him, for a comfortable ſupply of all needful good things for them. *Gen.* 50. 24. *I die*, ſaid *Joſeph*, *but God will ſurely viſit you with his mercy and loving kindneſs.* The like may every believing Parent, on his Death-bed, ſay to his Children. *I am going out of this World, but though I die, yet the God of all Comfort lives, who will in a ſpecial manner be your God and Father, and take care of you*, according to his gracious promiſe; *Jer.* 49. 11. *Leave thy Fatherleſs Children, I will preſerve them alive, and let thy Widdows truſt in me*, or rely on me, having undertaken the care and charge of them.

2. *Then the righteous ſhall be eternally happy.* God is their Friend, and their Father, and their Portion, and he is their everlaſting Friend, their everlaſting Father, and their everlaſting Inheritance; whil'ſt God and they live together they ſhall be happy, and that ſhall be for ever and ever, 1 *Theſ.* 4. 17.

3. *Then the wicked ſhall be eternally miſerable.* God is an enemy to ſinners, and to impenitent ſinners he will be an everlaſting enemy. The everlaſting God hath the everlaſting Fire wherein to burn his Adverſaries, a Fire that never ſhall be quenched.

Sinners, be wiſe, and make God your friend, which cannot be, unleſs you turn from your ſins, and become ſincerely

ſincerely godly. Perhaps you fear, that if you be godly, you ſhall purchaſe ſo many enemies, that there will be no living for you in the World. But fear not who be your enemies, ſo God be your friend. Of all the enemies you can have, take heed of an everlaſting enemy.

II. *Another Property of God is, That he is unchangeable*; the ſame without any alteration. God is unchangeable in *his Eſſence*, Exod. 3. 14. In his *Counſels* and *Purpoſes*, Pſal. 33. 11. In his gracious *Promiſes*, which are not *yea and nay*, various and uncertain, but *yea and Amen*; 2 Cor. 1. 20. And in his ſaving Gifts and Graces; *Rom.* 11. 29.

Applic. *Gods unchangeableneſs inſtructeth us what uſe to make of the Promiſes in Gods Word, to his People of old*, namely, *To apply them to our ſelves, with as ſtrong confidence, as if they had been made to us in particular, if our condition be the ſame with theirs.* The Ground and Reaſon of this Application, is taken from Gods Immutability, and impartial manner of Dealing. The ſame God that he is, or hath been, to any of his people of old, the ſame he is to all. On this ground did the Apoſtle apply that ſpecial Promiſe which God made to *Joſhua*, for the better ſtrengthening his faith againſt the difficulties he ſhould meet with, in his Wars againſt the *Canaanites*; namely, *I will not fail thee, nor forſake thee*, Joſh. 1. 5. The ſame doth the Apoſtle apply to all the faithful in his time, as an Argument againſt Covetouſneſs, *Heb.* 13. 5. *Be content*, ſaith he, *with ſuch things as ye have, for he hath ſaid, I will not leave thee nor forſake thee.* They might have anſwered, *Where hath he ſaid ſo?* He ſaid it indeed to *Joſhua*, but what is that to us? Yea, all one, as if he had ſpoken it to you, ſeeing God is unchangeable, he is and will be the ſame to you, as he was to *Joſhua*. From this ground and inſtance of the Apoſtle, we may with confidence apply unto our ſelves, when in the like condition, whatſoever promiſe God ever made to any of his People, ſince the beginning of the World.

2. *Gods unchangeableneſs inſtructeth us to apply unto our ſelves Gods former dealings with others.* Whenſoever we find that God hath done any thing for his people of old, (which was not peculiar) we may with confidence ex-

pect that God will do the like, or as good, for us. Whereupon ſaith the Apoſtle, *Rom.* 15. 4 *Whatſoever things were written* (whether precepts, promiſes, threatnings, or examples) *were written for our learning, that we through patience and comfort of the Scripture, might have hope:* Thus the Prophet *David* made the dealings of God with his Fore-fathers, a ground of encouragement unto him; as himſelf expreſſeth, *Pſal.* 22. 4. *Our Fathers truſted in thee, and thou didſt deliver them; they truſted in thee, and were not confounded; they cried unto thee, and were delivered:* whereby he encouraged himſelf to truſt in God, expecting thereupon deliverance from him.

3. *The unchangeableneſs of God, inſtructeth us, what uſe to make of the experiences we have had of the mercy, goodneſs, power, and wiſdom of God towards us, in our ſeveral ſtraits and dangers.* For remembrance of former mercies is an excellent means to make us the more confidently to reſt upon God, and with ſtronger aſſurance to truſt in him for the time to come. Nothing more animates to preſent affiance, than recognition of former mercies and deliverances. And it is a good and comfortable kind of reaſoning, to argue from former experience of Gods mercy, and thence to gather confidence for the time to come.

4. *As Gods unchangeableneſs adminiſtreth ground of comfort to the faithful, ſo doth it afford matter of terror to all wicked and impenitent ſinners:* For hath God threatned ſuch and ſuch dreadful Judgments againſt notorious ſinners? Hath he in former Ages rained Fire and Brimſtone from Heaven on *Sodom* and *Gomorrah* for their Gluttony and Drunkenneſs? Did ſuch a trembling ſeize on *Belſhazzar*, as he was drinking with his Princes and Concubines, that the joynts of his Loyns were looſed, and his knees ſmote one againſt another? Oh then what cauſe have the Whoremongers, Drunkards, Swearers, and ſuch like ſinners, in theſe days, to fear and tremble, leſt the like terrible judgments of God ſhould fall on them, in the midſt of their ſins; and take them away in the act of their wickedneſs!

Yea though thou be a Child of God, being regenerated, and born anew, yet if thou commit any groſs and ſcandalous ſin, ſuch as tendeth highly to the diſhonour

nour of God, and the ſcandal of thy Religion and Profeſſion, thou mayſt juſtly expect ſome eminent judgement from God, as *David* met with, on like occaſion. For God being unchangeable, hates ſin in his own Children now, as formerly; and will ſhew himſelf as juſt in executing his wrath, on wilful tranſgreſſors, as formerly.

III. *Another incommunicable Property of God, is, Omnipotency, whereby he is able to do all things poſſible.* Great is the power which ſome Creatures have above others, but no Creatures, no not the bleſſed Angels, are Almighty, able to do any thing, but God is, who *by means, without means*, yea, *againſt means*, can do what he pleaſeth: *With God nothing is impoſſible*, Luke 1. 37.

The power of God is uſually diſtinguiſhed into his *Abſolute* and *Actual Power*. His *Abſolute Power*, is that whereby he is able to do whatſoever by power may be done; as is evident by that phraſe, *Matth.* 10. 27. *With God all things are poſſible.* Gods *Actual Power*, is that whereby he doth all things, that in his Counſel he determineth to do; as *Pſal.* 115. 3. *He hath done whatſoever he pleaſed.* And what he doth, is with much eaſe. *for there is nothing too hard for God*; yea, hard things are eaſie unto him To men ſome things are hard, and ſome eaſie, but to God all things are alike.

Applic. 1. *Seeing God is Almighty, how doth it concern every one of us to beware, leſt by our ſinning we provoke his wrath againſt us. Do ye provoke the Lord to anger?* ſaith the Apoſtle, *Are ye ſtronger than he?* 1 Cor. 10. 22. No man in his wits will provoke an enemy that is ſtronger than himſelf, whom he knows to be able to cruſh him.

2. *The Almighty power of God giveth us encouragement to flee unto him by prayer in all our wants, needs, and neceſſities.* For to whom ſhould we then ſeek for *relief*, but unto him who only is able to help us in all our ſtraits, to deliver us out of all our dangers, to ſupport us under all our trials and temptations? Yea, as the Apoſtle expreſſeth, *Eph* 3. 20. *Who is able to do exceeding abundantly above all that we ask or think.*

3. *To truſt in the Lord, and in the power of his might, and that for all things, at all times, and in all conditions*; Iſa. 26. 4.

The Prophet preſſeth this duty upon this very ground, *Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength.* As if he had ſaid, He is a God of infinite power, able to do for us, above our reaſon to conceive, or faith to believe; therefore put your truſt in him, reſt and rely on his power; even in your greateſt ſtraits and dangers.

Now followeth ſome of Gods Communicable Properties; as,

I. *Wiſdom*: He is infinite in Wiſdom, in which reſpect, *All the treaſures of wiſdom are ſaid to be in him*; Col. 2. 3. A *treaſure* notes abundance, but treaſures ſpeak a ſuperabundance; whereby he excels all the wiſdom of Men and Angels.

Wiſdom ſtands, Firſt, In the knowing and underſtanding of all things, their cauſes, natures, properties, purpoſes, counſels, inclinations, and operations; and thus it is called *Science*: Secondly, In the ordering and diſpoſing of all things aright; and ſo 'tis called *Prudence*.

1. Now God, Firſt, *Knoweth all things, man in particular, and all the things of man*; the ſecrets of his heart, his thoughts, intentions, and moſt hidden counſels. *His underſtanding is infinite*, Pſal 147. 5. There is nothing hid from it.

2. *God ordereth and diſpoſeth all things with ſuch admirable prudence*, that every thing falls in, in its due place and ſeaſon, to the accompliſhing his deſigns and ends: So that we may well cry out with the Apoſtle, *Rom* 11. 33. *O the depth of the riches both of the wiſdom and knowledge of God!*

Applic. 1. *Is God infinite in wiſdom? then when thou lackeſt wiſdom to help thee out of any ſtraits thou art in, or any diſtreſſes or difficulties, ask this wiſdom of the God of wiſdom*; Jam. 1. 5. Pray, as *Solomon* did, *for a wiſe and underſtanding heart.*

2. *Truſt upon his infinite wiſdom to guid and help you out of all your ſtraits and dangers.*

II. *God is infinite in holineſs*: Therefore is he called, *The Holy One*; Hoſ. 11. 9. By way of eminency and excellency, ſurpaſſing all others in holineſs. The Holineſs of God is,

1. *The fountain from which all the holineſs of creatures is derived.* 2. The

2. *The Exemplar or Pattern of their holineſs*, 1 Pet. 1. 15. This is holineſs, to be conformed unto God; and therefore,

3. *A ſupereminent ſurpaſſing holineſs*; Whereupon ſaith *Moſes* in his Song, *Exod.* 15. 11. *Who is like unto thee, O Lord, glorious in holineſs!* The glory of God doth illuſtriouſly appear in this Attribute, it is the beauty of all his Attributes. The very *Seraphims* do not only acknowledge his Holineſs, but they thrice repeat it, crying, *Holy, Holy, Holy, Lord God of Hoſts*; Iſa. 6. 3. By which repetition they denote the ſuperlative eminency of Gods Holineſs, whereby he abhors all Filthineſs, and being pure in himſelf, he delighteth in the inward purity and chaſtity of his ſervants.

Applic. How doth this ſpeak terror and amazement!

1. *To all wicked and prophane perſons, who live under the power and in the practice of iniquity*; than which nothing is more contrary to the Nature of God, who being an Holy God, hates every ſin with a perfect hatred. Let ſuch know, that if they live and die impenitently in their ſins, their condition will be ſad and dreadful to all eternity. *For they ſhall in no wiſe enter into Heaven*, which is *an inheritance undefiled*; 1 Cor. 6. 9. 1 Pet. 1. 4.

I know many are apt to flatter themſelves with a conceit, that though their lives are bad, yet their hearts are good; whereby they do but coſen and cheat their own Souls. *For a good tree cannot but bring forth good fruit.* If their hearts were ſo good, as they pretend, ſurely their lives would be better. Therefore deceive not your ſelves, for if your lives be wicked and unclean, your hearts are much more.

2. *This ſpeaks terror to all ſuch as ſcoff at Holineſs, and derides ſuch as make a profeſſion thereof.* Surely ſuch men have attained to the height of wickedneſs: whereupon *David* ſets them in the *Devils higheſt form*, and makes them Doctors of the Chair, *Who ſits in the ſeat of the ſcornful*; Pſal. 1. 1. Little do ſuch think, that the great and holy God takes thoſe ſcoffs and injuries done to them, as done unto himſelf. Did ever any mock at God and proſper?

I know many are ready to reply, That they never reproached or derided any of Gods Holy ones for their Holineſs;

Holineſs, but only a company of Hypocritical Profeſſors, who pretend to Holineſs, but are very Hypocrites. But what if thoſe whom you count *Hypocrites* be in the number of *Gods Holy ones* (for you are but men and may be miſtaken) how ſad is your caſe like to be? Hear your doom pronounced by Chriſt himſelf; *Matt.* 18. 6. *Who ſo ſhall offend one of theſe little ones, which believe in me, it were better for him that a Milſtone were hanged about his Neck, and that he were drowned in the depth of the Sea.*

3. *Labour we to imitate God in his Holineſs*, which duty St. *Peter* preſſeth on the ſame ground; 1 *Pet.* 1. 14. *As he who hath called you is holy, ſo be ye holy in all manner of converſation*: and backeth it from the authority of God, who thus ſpeaketh; *Lev.* 11. 44. *Ye ſhall be holy: for I am holy.* Children are generally apt to imitate their Parents. God being our *Holy Father*, we ought to approve our ſelves his, by our being *Holy Children.* And indeed there is nothing wherein a Creature can be more like his Creator, than in *being holy*; Gen. 1. 27, It is ſaid, that, *God at firſt created man in his own Image*; which Image of God the Apoſtle expoundeth to be *Holineſs*, Eph. 4. 24. As therefore we would be like unto God, let us endeavour after *Holineſs*, which is the greateſt excellency a poor Creature can attain unto. I grant, we cannot be holy as God is, by way of *equality*, yet we may by way of *analogy* and *ſimilitude*, labouring to be like unto him therein, imitating his *Holineſs* ſo far as we can and are able to do.

Whereas many good Chriſtians from a ſenſe of that corruption which they feel working and ſtirring in them, do queſtion, *whether they have any true holineſs at all.* Let ſuch for their comfort ſeriouſly conſider theſe two things:

1. *That a ſight and ſenſe of inward corruption is ſome evidence of the truth of grace, and life of holineſs in us.* Tis ſomething of holineſs to hate and mourn over iniquity. Whilſt thou mourneſt that thou art ſuch an unclean thing, thank God, that thou haſt ſo much holineſs, as to ſet thee a mourning and lamenting that thou haſt no more.

2. *Conſider that the Lord doth not now under the Goſpel exact*

exact of us perfect holineſs, which conſiſteth in *a perſonal and perfect conformity to the Image and Will of God*; which is altogether impoſſible to our corrupt nature, and was never found in any meer man ſince the fall of *Adam*: *but he accepteth of our Evangelical Holineſs*, which conſiſteth as in a ſincere deſire and earneſt endeavour after Holineſs, ſo in an hearty grief and ſorrow for the corruption we feel working and ſtirring in us, and in ſtriving to keep down the power thereof. In a word, This is the Holineſs which God now requireth, and accepteth for Evangelically perfect; *That we hate ſin, and love holineſs, that we deſire and endeavour to mortifie the fleſh and corruption thereof, and labour to ſerve God in true holineſs and righteouſneſs all the remaining part of our lives: and as we fall into any ſin, that we ſpeedily riſe again by true and unfeigned repentance; ingaging our ſelves in the ſtrength of Chriſt, to a greater watchfulneſs againſt ſin for the time to come*

III. *God is a juſt God.* He is ſaid to be *moſt juſt*; Job 34. 17. That is juſt in the higheſt degree, yea, juſt beyond all degrees. Earthly Judges may err in Judgement, but the Judge of all the Earth cannot but do right. He cannot do Injuſtice through ignorance, or miſtake, for he is omniſcient, and knoweth all things. Nor can he have a will to do unjuſtly, ſeeing his Will is the moſt exact pattern and rule of all Juſtice and Righteouſneſs. There is no unrighteouſneſs in him, nor can there any unrighteouſneſs proceed from him. Indeed his providential actings are oft-time above our comprehenſion, in which reſpect, *his ways are ſaid to be in the Sea, and his path in the great Waters*; Pſal. 77. 19. Yet is he moſt juſt and righteous in all thoſe actions, though the righteouſneſs of them doth not appear to our humane reaſon. Of this Attribute of God there are two kinds.

1. *A Diſpoſing Juſtice*, Whereby God ordereth and diſpoſeth all things moſt equally; *Ezek.* 18. 29. *Are not my ways equal?*

2. *A Diſtributing Juſtice*, Whereby God renders to every man according to his deeds; *Rom.* 2. 6.

Applic. 1. This Attribute of God may convince many of

of that groundleſs error, and vain conceit, which is deeply rooted in their hearts; namely, *That God is all and only mercy*, and thereupon encourage themſelves in their wicked and ungodly courſes. But let ſuch know, that though the Lord be merciful, yet he is likewiſe juſt; yea, ſo juſt, as he can no more ceaſe to be juſt, than he can ceaſe to be God. And therefore where the Scripture doth moſt of all ſet forth the mercy of God, we find ſomething of the juſtice of God; as in that known place, *Exod.* 34. 6, 7. *The Lord God merciful and gracious, long-ſuffering, abundant in goodneſs and truth*; then followeth this paſſage concerning the Juſtice of God, *and will by no means clear the guilty*: as if he had ſaid, Though the Lord be a God merciful and gracious, to all poor penitent ſinners; yet will he be juſt too, and will not clear and diſcharge ſuch as ſhall go on impenitently in their ſins, preſuming upon his mercy.

2. *Be not diſcontented, much leſs murmur at the diſpenſations of God towards thee, or thine, though they may be ſad and afflictive, yet are they always juſt.* And therefore though thou canſt ſee no reaſon in them, yet muſt thou lay thine hand upon thy mouth, and acknowledge that God is righteous therein. Yea, when any wicked or unrighteous action is done againſt thee by men, yet acknowledge it to be juſt and righteous, as it proceeds from God. For ſuch things as are unrighteouſly done by men, are righteouſly ordered by God, *Acts* 2. 23.

3. *This Attribute of God affordeth a ground of comfort to all true believers, who have an intereſt in Chriſt.* For he, as their Surety and Saviour, having by his death upon the Croſs, made full ſatisfaction to Gods Juſtice for their ſins, it doth not ſtand with his Juſtice to exact ſatisfaction again from them, who have accepted and fulfilled the terms of the ſecond Covenant. He were an unjuſt *Creditor*, who having received payment of his Debt from the Surety, ſhould afterwards fall upon the Debtor, and require ſatisfaction from him. Surely, God the righteous Judge cannot do ſuch an unjuſt action. So that a believer on this ground may draw much comfort from the meditation of Gods Juſtice.

IV. *Another Property of God is his Goodneſs*, which is

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ſo great as cannot be expreſſed, ſo much as cannot be meaſured; in a word, it is tranſcendent beyond all compariſon; which the Lord himſelf implieth, *Exod.* 34. 6. where he proclaims himſelf *abundant in goodneſs.*

The goodneſs of God conſidered in its latitude, comprehends in it all the glorious perfections of his Nature; eſpecially it ſtands in his *All-ſufficiency* and *Benignity.*

1. *In his All-ſufficiency*, There is in God an inexhauſtible treaſure of all good things, whence the whole World may be abundantly ſupplied with whatſoever they need for Bodies, for Souls, for all manner of conditions, or caſes.

2. *In his Benignity*, or *Bounty.* He is a God of great kindneſs, free and ready to do good to his Creatures. Under this is comprehended his Grace, Mercy, Pity, yea, and his Patience alſo, *whereby he waits to be gracious.* And *Pſal.* 145. 9. *The Lord is good to all.* The Birds of the Air, the Beaſts of the Earth, the Fiſhes of the Sea, do all taſte of his goodneſs. *He ſatisfieth the deſire of every living thing*, v. 16.

Nay the ungodly of the Earth, the very worſt, and moſt vile among men, God hath not left himſelf without witneſs of his goodneſs to them alſo; *Matth.* 5. 45.

But beſides this general, there is, *Gods ſpecial Goodneſs*, which he extendeth to his peculiar people, who fear his name, and ſerve him in truth and ſincerity; to them he proclaims himſelf to be the *Lord God, merciful and gracious, long-ſuffering, abundant in goodneſs and truth, keeping mercy for thouſands, yea, forgiving their iniquities, tranſgreſſions, and ſins*; Exod. 34. 6, 7. And promiſeth *that all things ſhall work for good to them.* Though the good God intends, doth not preſently appear, *yet it is working for them*; Rom. 8. 28.

Applic. *The conſideration of the infinite goodneſs of God doth exceedingly aggravate our ſins, in that we have committed them againſt ſo good a God, ſo bountiful a Lord and Maſter; who hath followed us with his loving kindneſs all our days.* Thus did the Lord aggravate the ſins of his people of old; *Deut.* 32. 6. *Do ye thus requite the Lord, O fooliſh people and unwiſe?* Surely, This was it which drew ſuch abundance of tears from *Mary Magdalen*; the apprehenſion ſhe

ſhe had of Gods goodneſs to her in pardoning ſo many, and ſuch heinous ſins. And this was it which moſt of all afflicted *Davids* heart, when he had a ſight and ſenſe of his ſins, that he had ſinned againſt ſo good a God, ſo bountiful a Maſter; *Againſt thee, thee only have I ſinned*, Pſal. 51. 4.

2. *How ſhould the conſideration of Gods infinite goodneſs work up our hearts to a ſuperlative love of him?* How ſhould it ingage us to love him, as with the choiceſt, ſo with the higheſt degree of love! even more than Father or Mother, Wife or Husband; more than all we have, or enjoy. And as our Saviour adviſeth; *Matth.* 22. 36. *With all our hearts, with all our ſouls, and with all our might.*

Who hath deſerved our love as God hath deſerved it? Who hath done for us as he hath done? Who will do for us as he will do? We may ſay with the Pſalmiſt, *Pſal.* 31. 19. *O how great is thy goodneſs, which thou haſt laid up for them which fear thee?* Yea, how great is the goodneſs which thou haſt *Laid out upon them! O love the Lord, all ye his Saints, who hath dealt thus bountifully with you.*

I know, many Chriſtians, who do love in truth, are moſt apt to queſtion, whether they do or no, becauſe they find their affections ſo ſtrongly ſet upon the world and worldly things.

But let ſuch take notice, that there is a two-fold love, namely, A *ſenſible love*, which is moſt felt, being drawn out by ſenſible objects, and an *apreciative*, or *rational* love, when we ſet an high value and eſteem on the object of our love; preferring it in our judgments above all other things, and have our hearts carried out, though not ſo paſſionately, yet more ſtrongly than after any thing elſe. Do'ſt thou thus love God? Wilt thou prize him above all, and ſeek him above all? And art thou willing to part with all for him? This is ſincere love.

3. *Gods Goodneſs doth teach us a leſſon of Thankfulneſs.* Who amongſt us are not ſubjects of Gods manifold Goodneſs? Have we not been delivered from manifold Dangers? recovered from dangerous Sickneſſes? kept from manifold Sins, which otherwiſe we might or ſhould have fallen into? ſupported under manifold Trials and Temptations?

tations? So that we may ſay in the words of the Apoſtle, 2 *Cor.* 4. 8. *We have been troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.*

Yea, How often have we been made to taſte and ſee how good the Lord is, by the communications of his ſpecial Grace, by the illapſes of his peculiar Love, and intimations of his everlaſting Kindneſs! Hath it been ſo with thee? How is it that thou calleſt not upon thy ſelf, *Bleſs the Lord, O my Soul; all that is within me bleſs his holy name: who hath redeemed thy life from deſtruction, and crowned thee with loving kindneſſes and tender mercies. Praiſe the Lord, O my Soul, praiſe thou the Lord.*

4. *The goodneſs of God ſhould ingage us to obedience, and quicken us to a more cloſe and exact walking with God.* This Argument *Solomon* uſed to the people of *Iſrael*, 1 Sam. 12. 24. *Therefore fear the Lord, and ſerve him in truth, with all your hearts, and conſider what great things he hath done for you.* What ſhould we not do for his great Name, who hath done ſuch wonderful things for us? *Labour we to imitate God in this Attribute of Goodneſs.* As he is good, and doth good, ſo it is our duty, and will be our wiſdom, to be as good, and do as much good, as poſſibly we can. Art thou a *Magiſtrate*, and intruſted with power? Make it thy deſign, how to improve thy power, as to the glory of God, ſo to the good of thy Countrey. Art thou a Miniſter of the Goſpel, and haſt thou a charge of Souls? Lay out thy time and ſtrength in doing all the good thou canſt, to the Souls of the People committed to thy charge. Study how thou maiſt promote their ſpiritual welfare. Hath God bleſſed thee with a liberal portion of this worlds goods? *As thou haſt opportunity do good unto all, eſpecially unto the houſhold of faith.* Yea, not only embrace opportunities of doing good, but likewiſe ſeek out for them. And let thy givings out be in ſome meaſure ſuitable to what God hath given unto thee: *For to whomſoever much is given, of him ſhall be much required*; Luke 12. 48.

If thou beeſt *a poor man*, and lookeſt on thy ſelf as unable to do good unto others, yet may'ſt thou ſtir up others to do good: Yea, and do much good thy ſelf by an holy, humble

humble life, and converſation: By which thou wilt not only ſtop the mouths of the Enemies of Godlineſs, but add a luſtre and credit to thy Religion and Profeſſion. In a word, let the doing of good in our ſeveral Places, Callings, and Relations be the buſineſs and imployment of our lives; accounting that day loſt in which we have done no good either directly, or preparatorily. And when we have done all, let us be ſo far from thoughts of meriting any thing from God, by any good we have done, that we acknowledge it one of our chiefeſt Mercies, that God hath honoured us with doing any good in our generation.

V. *The laſt Property I ſhall mention, is, The Truth of God.* In which reſpect he is called, *The true God*, John 17. 3. And *the Lord God of Truth*, Pſal. 34. 15. Yea, he ſtileth himſelf, *abundant in truth*, Exod. 34. 6. *The Truth of God* notes,

1. *His reality*, that he is very God, God indeed, in oppoſition to falſe and feigned gods, according to his Name, *Exod.* 3. 14. *I am that I am.*

2. *His veracity*, That he ſpeaks truth, and cannot lye: Every thing is what God ſaith it is. That which God ſaith is good, is good indeed: that which God ſaith is evil, is evil indeed. And every thing ſhall be what God ſaith ſhall be. He is faithful in his Promiſes, true in his Threatnings; not a word that God hath ſpoken ſhall go unaccompliſhed.

Obj. *The Lord hath not executed his threatnings*, Jonas 3. 10. *God ſaw their works, that they turned from their evil ways, and God repented of the evil that he ſaid, that he would do unto them, and he did it not.*

Anſ. God did not always expreſs his whole mind in his threatnings, but reſerved the condition of repentance for the ſin againſt which the judgment was threatned, and that purpoſely, to induce men more carefully to avoid that ſin, and to turn from it. Though in ſuch threatnings God's revealed word ſeemed to be altered, yet his ſecret Counſel was therein accompliſhed.

Sometimes the condition of the threatning is expreſſed, as *Jer.* 18. 7, 8. *At which inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it. If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* Here you ſee the condition of repent-

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anee is expreſſed. So that Gods Judgments are threatned againſt us conditionally, if we do not repent, which condition is ſometimes expreſſed, to ſhew that at other times, where it is not expreſſed, it is to be underſtood.

Applic. *This ſpeaks terror to all wicked and impenitent ſinners*; for the Lord being a God of truth, whatſoever Judgment he hath threatned in his word, ſhall certainly be executed in his appointed time. Hath God in his word threatned, that, *Neither Fornicators, nor Adulterers, nor Effeminate, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, ſhall inherit the Kingdom of God?* Hath God ſaid, *That all wicked and impenitent ſinners ſhall be turned into Hell?* Even ſo ſhall it certainly be. Thou that liveſt and dieſt an impenitent ſinner, ſhall as ſurely go to Hell, as God is in Heaven. Tremble ſinner, tremble, tremble and turn, or thou dieſt without remedy.

2. *Let Chriſtians learn to truſt in God.* What may be truſted in, if Truth may not? What ever God hath promiſed, truſt upon it, he is faithful, and will do it. Be ſure you miſtake not the matter of the Promiſe; think not there is that in the Promiſe which is not: Be ſure you miſtake not the condition of the Promiſe. Be ſure of your intereſt in the Promiſe; ſee that ye be the Children of Promiſe, and then ſtagger not at it; as God is true it ſhall be done.

Thus far of the *Divine Nature*, *Perſons*, and *Properties*; The Works of God remain farther to be declared.

7. Queſt. **To what Heads may the Works of God be brought?**

Anſ. The Works of God may be brought to two Heads: Namely, *Creation* and *Providence*.

8. Queſt. **What is the Work of Creation?**

Anſ. Gods making all things by his Word, of nothing, in ſix days, very good.

Explic. In this Anſwer there are ſix things to be explained.

1. *Who made the World?*

2. *What is meant by Gods making Things at the Beginning?*

3. *What Things did God then make.*
4. *By what did God make all Things.*
5. *In what time did God make all Things.*
6. *In what eſtate did God make all Things at firſt.*

1. For the Firſt, *Who made the World* : He is ſaid to be God; *Gen.* 1. 1. *In the Beginning God created the Heaven and the Earth.* Indeed Creation was a work of the bleſſed Trinity, and is not ſo to be aſcribed to any one Perſon in the God-head, as to exclude the others. For all the three Perſons, *Father*, *Son*, and *Holy Ghoſt*, being one God, they muſt neceſſarily be one in working. Therefore *Moſes* in *Gen.* 1.26. brings in the whole Trinity, as it were, conſulting about Mans Creation: *Let us make Man in our Image.*

2. *What is meant by Gods making Things at the Beginning*, namely, *His Creating them.* To *Create*, is to give a Being to things that never were, and that out of nothing. In this reſpect it is ſaid; *Gen.* 1. 1. *In the Beginning God created the Heaven and the Earth*; that is, when there was nothing at all, no not any matter, out of which things might be made. For if there had been any ſuch thing before, then that had not been the Beginning. So that all the things which at firſt God made, were moſt properly created, and made of nothing. There is a two-fold Creation.

1. The one *Primary* and *immediate*, of which there was no pre-exiſting matter at all, but was made of meer nothing. Thus the Angels, and the higheſt Heavens were created, and that confuſed Maſs out of which other things were made.

2. The other *Secondary* and *mediate*, as when a thing is brought forth out of Matter that was, and did exiſt before, yet ſo indiſpoſed and unapt for that production, that it may be eſteemed as nothing. Thus as Man was made of the Duſt of the Earth, ſo the Woman out of Mans Rib.

3. *What Things did God make at the Beginning:* namely, *All Things.* Thus the Apoſtle expreſly avoucheth, *Col.* 1 16. *By him all Things were created*; and for farther clearing his mind and meaning, thus diſtinguiſheth that general phraſe; *All Things that are in Heaven, and that are in Earth, viſible and inviſible*, &c.

4. *By*

4. *By what did God make all Things*, namely, *By his Word*; Gen. 1. 3, 6. *God ſaid, Let there be Light, and there was Light. Let there be a Firmament, and it was ſo.* And *Pſal.* 33. 6. *By the Word of the Lord were things made.* By Gods Word we underſtand *his Will*: *He ſaid*, that is, he willed that ſuch things ſhould be: He willed that there ſhould be Light, that there ſhould be a Firmament, and it was ſo.

5. *For the time in which God made all Things*; Exod. 20. 11. *In ſix days the Lord made Heaven and Earth.* God could have made all things as they were made, in a moment; for he ſtandeth not in need of means to work by, or of time to work in. If he had ſo willed it, all things would inſtantly have been, but thus it pleaſed him to take this proportion of time.

6. *For the eſtate wherein God made all things at firſt.* God at firſt made all things *very good.* The work of Creation was wholly unblemiſhed, there was no wrinkle upon the face of the Univerſe; every Creature was fair, and good in its kind, ſo that the whole Earth was full of Gods Goodneſs. *Gen.* 1. 4, 10, the Holy Ghoſt expreſly noteth, *That at the end of every day, God took a view of the particular works which he had made, and found them to be good.* And when he had finiſhed all, he again took a thorow view of them all, and found them to be very good; *Gen.* 1. 31. This is to be noted to juſtifie God againſt all the evil that is in the World. Many Creatures are now evil, but as God made them they were not ſo. All evil hath riſen from the ſin of Man.

Applic. This Doctrine of the Creation is many ways uſeful:

I. *To confute the Atheiſts of our times, who are unwilling to acknowledge the True God, notwithſtanding the whole frame of Heaven and Earth, and all Things therein, do clearly demonſtrate him.* For who but God, could make ſuch a glorious ſtately Fabrick, as the World is, and that by his meer word of Command, without any pre-exiſtant matter? Certainly there is ſo much of the Power, Wiſdom, and Goodneſs of God engraven without on the Creatures, and ſo much Reaſon imprinted on the Souls of Men within, that no Man (whoſe underſtanding is

not judicially darkned) could ſeriouſly, and ſoberly conſider the viſible World, but he would be conſtrained to acknowledge an inviſible God.

II. To inſtruct us in ſundry Duties:

1. *Frequently to let forth our hearts in a ſerious meditation, and contemplation of the great works of God.* Pſal. 111. 4. *He hath made his wonderful works to be remembred*, ſaith *David.* And indeed the works of Creation are ſo exceeding wonderful and glorious, that they are worthy our moſt ſerious remembrance and meditation. God hath given us not only the Book of the *Scriptures*, but alſo of the *Creatures*, for our learning; and it is our duty to attend unto the reading of the one, as well as of the other; that thereby we may attain unto a clearer knowledge of God, and of his glorious Excellencies; as his wonderful Power, Wiſdom, Goodneſs, and the like. For what is all the World created, but God explained? Therefore the Scriptures make frequent mention, how extreamly ill the Lord takes it, when his works are not regarded by us, when we conſider not the operation of his hands, which carry ſuch lively repreſentation of his ſurpaſſing Excellencies; as *Iſa* 5. 11, 12. *Woe to them who regard not the work of the Lord, neither conſider the operation of his hands.* And truly as it is a diſhonour to a Workman to manifeſt abundance of Skill and Ingenuity in a piece of Workmanſhip, and none to take notice thereof; ſo it is a ſlighting of God, not to obſerve his Wiſdom and Power, ſhining in the Fabrick of the World.

2. *To raiſe up our hearts in admiration of this great work of Creation.* And truly ſhould we take a ſurvey of the World, and obſerve what a rare Symmetry, exact Proportion and Beauty there is in the whole, what a dependant ſubordination and uſeful ſubſerviency in the ſeveral parts; we could not but admiringly cry out with *David*, *How marvellous are thy works! in Wiſdom haſt thou made them all.*

3. *To draw forth our hearts in thankfulneſs unto God.* It is not enough to meditate on the works of God with admiration, but we muſt likewiſe give him the glory of them, by praſing his Wiſdom, Power, and Goodneſs, manifeſted in them. *David* made this a ſpecial ground

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of Praiſe and Thankſgiving unto God; *Pſal.* 106. 3, 4. *O give thanks unto the Lord, that by Wiſdom made the Heavens, and ſtretched out the Earth above the Waters, that made great Lights, the Sun to rule by Day, and the Moon and Stars to rule by Night.* And though ſin hath much ſullied the works of God, yet his glory is ſtill tranſparent in them. And did we ſeriouſly conſider, as the various kinds of Creatures, ſo their Beauty and Excellency, and their uſefulneſs to us; they muſt needs draw forth, as our admiration of the Goodneſs, Power, and Wiſdom of God manifeſted in them, ſo our Praiſes and Thankſgivings unto him for the ſame.

4. *In all our ſtraits and dangers, with confidence to fly unto God by Prayer, and to truſt on him, for ſupply of all our wants, and ſupport under all our trials and temptations.* Pſal. 121. 2. ſaith *David, My help cometh from the Lord, which made Heaven and Earth.* Where he reflects upon the glorious work of Creation for the better ſtrengthening his faith in the mighty power of God. So likewiſe did the Church; *Pſal.* 124. 8. *Our help is in the Name of the Lord, which made Heaven and Earth.* Surely, That God who made the Heaven and the Earth out of nothing, by the word of his power, may well be truſted in: For none can ſo ſupply our wants, ſuppreſs our fears, remove our dangers, ſtrengthen our weakneſs, as God alone; who can work by weak means, yea without means, and contrary unto means. What infidelity therefore did the People of *Iſrael* diſcover, when upon a little ſtrait they cryed out, *Can God provide a Table in the Wilderneſs?* What proviſion cannot he make for our ſupply, who created the Heaven and the Earth, and hath all the Creatures at his command.

8. Queſt. **Wherein conſiſteth the Providence of God?**

Anſ. The Providence of God conſiſteth, as in preſerving the Creatures which he made, ſo in his wiſe and powerful ordering of them.

Explic. For the clearer opening this Anſwer, I ſhall ſhew you

1. *That there is a Providence.*
2. *The acts of Providence*, which are eſpecially two.
1. *Gods preſerving all things he had made.*
2. *His ordering and governing them.*
3. *The Properties of Gods Providence.*

I. For the firſt, *That there is a Providence.* Multitude of paſſages in the World do clearly evidence the ſame; as, That wild Beaſts ſhould not be ſo fruitful as the tame, leaſt the World ſhould be over-run with them. That there being far more wicked men in the World, yea, in every City, than good; yet that the wicked ſhould not fall upon the good, and root them out of the land of the living. And that the wild Beaſts, whoſe nature is to prey, ſhould lie in their Dens all the day long, when men go abroad to their work, and in the night time only ſhould go abroad to ſeek their prey, when men lie down to reſt, as the Pſalmiſt expreſſeth; *Pſal.* 104. 20, 21. Theſe things, and many the like, as alſo the Univerſal care of all Creatures, and of his Church in ſpecial, do plainly argue a Divine Providence.

II. The acts of Providence are two eſpecially.

1. His *Preſerving all things.* 2. His *Governing all Things.*

Firſt, If God did not ſuſtain and maintain his Creatures, they would ſoon come to naught. As God made all things by the word of his command, *He commanded and they were created:* So he upholds them all in being by the word of his power. In this reſpect it is ſaid, *Acts* 17. 28. *In him we live, move, and have our being.* As we had our being from God, ſo in and through his Providence we are continued; living and moving in and by him. That Being, which gave us our beings, muſt uphold us in our beings: and that power only, which produced out of nothing, muſt preſerve from nothing. God preſerves his Creatures,

1. *By continuing ſome of thoſe particulars which he made at firſt*, as the Angels, the higheſt Heavens, the Sun, Moon, Stars, and the foundation of the Earth.

2. *By cauſing a propagation of their kind.* Thus though all thoſe particular living Creatures (whether *reaſonable* as Men, or *ſenſible* as Beaſts, Fowls, Fiſhes, and Creeping Things; or only *vegetative*, as Plants and Trees) that

that were in ancient times, are goue, yet by the foreſaid propagation, whereby one cometh from another, the kinds of all of them ſtill remain; and theſe are effects of Divine Providence.

Secondly, *Gods Providence appeareth in his governing, ordering, and diſpoſing of all things*; and this he doth,

1. *By implanting a Law in the Natures of all Creatures*, according to which they are inclined to act. Every thing is inclined to move and act according to its nature; not only living, but inanimate Creatures: the ſtone moves downward, according to its nature, the fire moves upwards according to its nature, &c. The Oxe, and the Aſs, and all ſenſitive Creatures, move and act according to their kind.

2. *By his ruling, diſpoſing, and ordering them, in all their motions and actions, to thoſe ends which he will have brought about.* There is a Ruling-hand of God in all things that come to paſs, whether they be greater or leſs; yea, in thoſe things which to us ſeem caſual. More eſpecially he rules in all the actions of men, the chief of his Creatures here, and in all the events that come upon them.

He Rules in all the Counſels of Men: He ſits as Preſident in all their Counſels, though they ſee him not. There cannot a Decree paſs in any Council, unleſs the Lord give his Vote for it.

He rules in the Actions of Men: In their good Actions, in their evil Actions, in their wiſe, in their fooliſh Actions. Things that are done through our improvidence, yet are they not done without Gods Providence.

He rules in the Diſpoſing all Men to their ſeveral Stations and Conditions in the World. He Rules in all the Changes in the World, that are made both upon particular perſons, and upon ſocieties. He takes in, and he caſts out, he raiſes up, and he pulls down, he makes rich, and he makes poor, he creates peace, and he makes war.

He rules in all the Accidents and Caſualties in the World: Health, Sickneſs, Proſperity, Affliction, Wounds and Healings, every Arrow that flieth, every Stone that falls, are all ordered by him. To God there are no Caſual-

ties. That Arrow that was ſhot at adventure, and ſmote the King of *Iſrael*, was a Caſualty to him, but none in reſpect of God, his hand directed the Arrow.

II. *The Properties of Gods Providence are eſpecially two:* 1. *Wiſe*, 2. *Powerful.*

1. *The works of God are all wrought in Wiſdom*; Iſa. 28. 29. The Wiſdom of God is ſeen,

Firſt, *In bringing every thing to paſs in its ſeaſon.* Every thing is beautiful in its ſeaſon; *Eccl.* 3. 11. Men are fooliſh, knowing neither what is good for them, nor when, and thereupon are apt to pick Quarrels at Providence. Gods knows the beſt time for every thing, when 'tis a ſeaſon to afflict, and when to exalt and deliver; when to put on the yoak, and when to take off the yoak, and doth accordingly; brings Affliction in its ſeaſon, and Deliverance in its Seaſon.

Secondly, *In Ordering all Croſs and Contrary, all Claſhing Actions and Events, ſo as they ſhall all concur to the bringing about his ends.* Two admirable inſtances whereof we have in thoſe ſtrange methods of Providence, in the carrying *Joſeph* into *Egypt*, and what befel him after he came there, and in the delivering *Iſrael* out of *Egypt.*

2. *The Providence of God is powerful:* There is no reſiſting of it; *Iſa.* 43. 13. *I will work and who ſhall let it?* God doth both out-wit the wiſeſt, and out-work the ſtrongeſt.

Applic. 1. *Obſerve the Providences of God*; Pſal. 107. 43. *Who ſo is wiſe will obſerve theſe things, and he ſhall underſtand the loving kindneſs of the Lord.* By *obſerving the paſſages of Gods Providence*, I do not mean *a meer beholding them*, but *an applying of our minds unto them, a ſerious viewing of them.* And let us ſee the hand of God in all that comes to paſs; ſay we of all that befalls us, or any others, *This is the Lords doing.*

2. *Often reflect upon them, calling them to remembrance; eſpecially when you are in any ſtrait or danger:* Which will be a ſpecial means to ſtrengthen your faith in God in the greateſt trials. By this did *David* encourage himſelf to encounter *Goliah*; 1 Sam. 17. 37. *The Lord that delivered me out of the Paw of the Lion, and out of the Paw of the Bear, he will deliver me out of the hand of this Philiſtine.* Yea, *David* found ſo much comfort and benefit by his recognition

cognition of former Providences; that he reſolves to be frequent therein; as you may read, *Pſal.* 77. 11, 12. *I will remember the works of the Lord: Surely, I will remember thy wonders of old: I will meditate of all thy works, and talk of thy doings.* O that we would more frequently put in practice this Spiritual Exerciſe, reviewing the ſignal manifeſtations and out-breakings of Gods gracious diſpenſations towards us; and therein take we ſpecial notice, as of the *ſeaſonableneſs* of Gods mercies, ſo of the *ſpecial care and kindneſs of God unto us in ſuch and ſuch Providences*; which will much enhaunce the value of them. O how chearful and comfortable would our lives then be! yea, how little would dangers affright us!

3. *Miſtake not Providences, nor the mind, or meaning of God in them.* Dark Providences may have light in their later end. God may be a building, even when he is pulling down; may bleſs when he ſuffers men to curſe, and may do us good by all our hurt.

4. *Abuſe not Providence*, neither,

Firſt, *By making it our Rule, or Warrant for our Actions.* Its good to follow Providence, but not without a word; the Word of God, and not his works ſingly, is to be our Rule. Providence giveth opportunity for Actions, but the Word only will warrant them.

Nor Secondly, *By blaming Providence with the fruits of our improvidence; laying the fault on Providence, which is due to our own folly, or luſt.* Many men go about to excuſe their ſins, by pleading Providence; ſaying, *It was the will of God to have it ſo, and therefore I could not help it.* If a man drinks himſelf poor, or ſick, or idles, or plays away his eſtate; what a vain thing is it for ſuch a man to think to excuſe, or eaſe himſelf, thus: *Why it was the will of God, that I ſhould be poor or ſick.* And I have heard ſome thus excuſe their fooliſh or ſinful Marriages, ſaying, Marriages are made in Heaven.

5. *Submit to Providence.* Lift not up your ſelves againſt God, nor quarrel at his Will or Doing Whatever the Lord doth in the Earth, be ſilent, and ſay not unto him in diſcontent, *What doſt thou?* or *why is it thus?* ſay rather, *It is the Lord, let him do what ſeems*

him

him good. Here I am, let the Lord do with me as he pleaſeth. Quietneſs under Gods Hand will make our burthens lie the eaſier upon our Shoulders; whereas flinging and fretting will make them gall the deeper.

6. *Serve Providence by a conſcionable uſe of means.* Though the Providence of God extendeth to all Actions and Events, yet doth it not excuſe us from the uſe of lawful endeavours towards the obtaining a good, or preventing a bad event. Do not therefore tempt God; ſay not, If God will have me poor, I ſhall be poor, my care and labour will not prevent it. If God will have me rich, I ſhall be rich, my labour will not be needed; and ſo live in idleneſs. Say not, If God will deliver me out of Diſtreſſes, I need not uſe any lawful means for mine own deliverance; this is a tempting, not a truſting of God. Much leſs, let any man ſay, If God will convert me, or ſave my Soul, If God will harden me, or damn me, I muſt leave it to him, and ſo never pray, nor hear, not ſet mine heart to repent, or turn from my ſins: this is to provoke God, and not to truſt in him.

7. *Commit your ſelves to Providence.* Keep Gods way, and uſe Gods means, and then leave the iſſues to him. We are in dangers and diſtreſſes, we are in fears, and our hearts cry out, *What ſhall we do? How ſhall we eſcape this danger, or break through this difficulty?* Do your duty, and then leave your ſelves to Providence. Keep his way, and then commit your ſelves to him; 1 *Pet.* 4. 19. *Let them that ſuffer according to the will of God, commit the keeping of their Souls to him, in all well doing, as unto a faithful Creator.* If we could but thus do, we might then in our afflicting diſtreſſes, and moſt affrighting dangers, find that ſweet repoſe which the Pſalmiſt did; *Pſal.* 4. 8. and ſay with him, *I will both lay me down in peace, and ſleep, for thou Lord, only makeſt me to dwell in ſafety.*

8. *Wait for the iſſues of Providence.* Let not the preſent darkneſs of the day, diſcourage thee, but be confident, that if thou wait on the Lord, *In the evening there ſhall be light.* Do not let the croſs and contrary motions of the leſſer wheels diſmay thee, ſtay till the great Wheels be come about; till God have brought off his work

work from the Wheel, and then thou ſhalt ſee his work will be glorious. Thou ſeeſt at preſent all things running againſt thee, all thy comforts running from thee, the evils that thou fearedſt coming upon thee, and all viſible ways of help and deliverance blocked up; and thou art ready to ſay, *That ſuch a complication of dark and diſmal Providences, can be no other than deſtructive.* Yet wait, wait, till the Lord hath finiſhed his work, and then thou ſhalt ſee, that all thoſe things which thou fearedſt were but bringing on thy ruin, were made to ſerve to thy redemption and deliverance.

Onely, That you may have aſſurance of the good iſſue of Providence (as to your ſelves) ſee to it, that you be the Children of Promiſe; ſee to it, that you be of thoſe who love God, and fear God, and keep his way, and thereby under that Promiſe, *Rom.* 8. 28. *That all things work together for good, to them that love God.* And this promiſe will turn the Wheel of Providence ſo long, till it hath run over the backs of thy malicious adverſaries, and turned thee out free into a comfortable and happy ſtate.

Having ſpoken of God according to his *Nature, Perſons, Properties and Works:*

We come now to ſpeak of Man, according to his Four-fold eſtate.

1. *That happy eſtate wherein Man was made at firſt.*
2. *That miſerable eſtate whereinto he fell by ſin.*
3. *The ſtate of Redemption by Jeſus Chriſt.*
4. *That glorious eſtate which is in Heaven reſerved for him.*

10. Queſt. **In what eſtate was man made by God at firſt?**

Anſ. Man was made by God, in a very good and happy eſtate, even after the Image of God, which conſiſted in perfect Knowledge, true Holineſs and Righteouſneſs.

Explic. For the better clearing this Anſwer, I ſhall ſhew you,

1. *Who*

1. *Who was the maker of Man*; namely, *God.*

2. *In what kind he made him*, viz. *Male and Female.*

3. *In what eſtate Man was made at firſt*; namely, *In an happy eſtate.*

4. *Wherein the Image of God, after which Man was made, conſiſted.*

I. For the Firſt, *Who was the Maker of Man*; Gen. 1. 27. It is expreſly ſaid, *God Created Man.* As God made the firſt man, ſo he is the maker of all men; whereupon ſaid *Job*, chap. 10. 8. *Thine hands have made me, and faſhioned me together, round about.*

And therefore as none have cauſe to be proud of their beauty and comelineſs, conſidering they are the workmanſhip of God, and have nothing but what they have received: ſo neither ought any to deſpiſe others for any defect, or deformity, conſidering they are likewiſe the workmanſhip of God. We ſhould rather lift up our hearts in thankfulneſs unto God, for freeing us from their deformity, and for that comelineſs, wherewith he hath endowed us.

II. For the Kind: *God created them Male and Female.* For the Woman was made on the ſame day that the Man was, which was the ſixth from the beginning of the Creation; *Gen.* 1. 27. It is ſaid, *On the ſixth day God created them Male and Female.* As for the particular Hiſtory of the Womans manner of creation, *Gen.* 2. 18. It belongeth to the ſixth day. But becauſe *Moſes* would be brief in the narration of the ſix days works, he only relateth the heads, and refereth a more full and diſtinct narration of the manner of creating ſundry things to another place, whereunto he returneth, after he had ſhewed, how God reſted on the ſeventh day, and ſanctified it for a ſabbath to *Adam*, and his Poſterity. So as from the beginning of the fourth *ver.* of the ſecond *Chap.* of *Geneſis*, unto the end of the *Chap.* ſuch things as were done before the ſeventh day, are particularly exemplified.

III. *The eſtate wherein man was at firſt made, was very good and happy; being made after the Image of God*: That is, after Gods likeneſs (*Gen.* 1. 27.) even like to God himſelf. This muſt needs be an high degree of happineſs; for

for in God are all excellencies: and whatſoever may make to an happy eſtate, is wholly and fully in God.

IV. *The Image of God, after which Man was made, conſiſted in Knowledge, Holineſs, and Righteouſneſs.* Herein eſpecially was Man like unto God,

1. *In his Knowledge*, God is an intelligent Being, and he hath given to man an underſtanding to know him, and all things that were his duty to know.

2. *In Holineſs and Righteouſneſs.* God is an Holy and Righteous God, and Man was made in an Holy and Righteous eſtate, exactly and perfectly conformable (according to his capacity) to his Holy Maker. Sin came in afterwards by the Devil, whoſe Image it is; but as Man came out of the hands of God, he was a pure and perfect Creature, and wholly inclinable to good; the bent and diſpoſition of his will (as God made him) was only to good: he had in his Soul no inclination to evil. He had not then another Law in his Members, warring againſt the Law of his Mind; *Rom.* 7. 23. We read therefore, that he was drawn away by an external temptation; *Gen.* 3. 1. not by any primary motion of his own will.

There are other excellencies in which man was at firſt like to God, whereof by ſin he was deprived; as

1. *Dominion over the Creatures*; *Gen.* 1. 28. For God is an high, ſupream Lord, who hath Dominion over all. To be a Lord therefore, and to have Dominion, is to be like to God, to bear his Image.

2. *Immortality.* God by a kind of Property, is ſtiled the *Immortal God*; 1 *Tim.* 1. 17. To be therefore immortal, is to be like to God, after his Image, as *Adam* was before his fall; for death came by ſin; *Rom.* 5. 12.

3. *Majeſty*, Which is one of Gods high Perogatives, *Thine is Majeſty*, ſaith *David* to God; 1 *Chron.* 29. 11. Now whereas of *Adam* and *Eve*, in their innocent eſtate, it is ſaid, *They were both naked and were not aſhamed*; Gen. 2. 25. Meaning thereby, that their very Bodies were created in ſuch a comelineſs, grace, glory, and majeſty, as all Creatures admired and reverenced them; ſo as they had no cauſe to be aſhamed of their nakedneſs, which ſhewed forth ſuch glory and majeſty.

But

But the moſt principal things, wherein Man was made after Gods Image, are thoſe which are firſt mentioned, *Knowledge*, *Holineſs*, and *Righteouſneſs*.

Applic. *Is God our maker? then his we are, and bound to devote our ſelves wholly to his ſervice.* We are not made to ſerve the *Devil*, or *our Fleſh*, or *this World*. Theſe did not make us, nor did God make us for their ſervice. He made us for himſelf, and him alone let us ſerve in Holineſs and Righteouſneſs, all the days of our life.

2. *Did God make us in his own Image? then let us not defile nor deface his holy Image in us.* Every ſin is a blot, or a blur upon us, and a diſhonour to God, whoſe Images we are. A ſin deformed Soul, makes an ugly and odious repreſentation of God to the World, who are apt to judge of God by his Images. He that by ſin transforms himſelf into a Beaſt, doth as a man that ſhould draw a Picture of a Dog, or Sow, and ſet it up for the Image of his Prince.

11. Queſt. **What poſitive particular Law did God give to** Adam, **in his innocent eſtate?**

Anſ. God having made Man, he entered into a Covenant with him, promiſing Eternal Life upon his Obedience, and threatned Death upon his Diſobedience.

Explic. For the opening of this, let it be conſidered,

1. That God made Man in a perfect eſtate, but not in an unchangeable eſtate. He was made perfectly holy, and had a power to have continued in that holy eſtate, but was not ſo confirmed in it, but that he might fall from it.

2. God bound Man to continue in that holy and happy eſtate, by entring into Covenant with him, and bringing him into an holy Covenant with himſelf.

3. This Covenant was a Covenant of Life; that is, God promiſed upon his keeping this Covenant, to give him Eternal Life. The threatning of Death upon his Diſobedience, doth argue a promiſe of Life upon his Obedience.

4. This

4. This Covenant was a Covenant of Works; that is, good works, or obedience to the Law of God, was the condition, upon the performance whereof he ſhould live.

5. Beſides the *Moral Law*, or the *Law of Nature*, which was written in mans heart, all which he was bound to obey; God gave him a *Poſitive Law*, *forbiding him to eat of the Tree of Knowledge*, *of Good and Evil*; Gen. 2. 16, 17.

6. The Penalty of breaking this Law was Death: *In the day that thou eateſt thereof thou ſhalt ſurely die*; Gen. 2. 17.

There were two eſpecial Trees mentioned to be in the Garden, *The Tree of Life*, and *the Tree of Knowledge, of Good and Evil.* The Tree of Life, was a Sacramental Tree, and ſignified, that if he continued in his Obedience, and did eat of that Tree, he ſhould be confirmed in his holy eſtate, and ſhould live for ever. The later was the only forbidden Tree, whereof if he did eat, he was to die. And this Tree was called, *The Tree of Knowledge of Good and Evil*; not from any vertue in it to confer knowledge, but from the unhappy conſequence of his eating thereof; namely, an experimental knowledge of the good he had loſt, and of the evil he had brought upon himſelf.

Obj. Whereas death was threatned unto *Adam*, upon the eating of that Tree, in theſe words, *In the day thou eateſt thereof, thou ſhalt ſurely die*, ſome may queſtion how Gods threatning was made good, ſeeing *Adam* died not immediately upon his tranſgreſſion, but lived many hundred years after.

Anſ. For the anſwering this Queſtion and Objection, I ſhall firſt ſhew the ſeveral kinds of Death, and then make it evident to you, how *Adam* upon his tranſgreſſion, died all thoſe kinds of Death.

1. Firſt know, That there are three kinds of Death: 1. *Natural.* 2. *Spiritual.* 3. *Eternal.*

1. *Natural*, or *Corporal Death*, is *the Death of the Body*; and this is a ſeparation of the Soul from the Body.

2. *Spiritual Death*, *is the Death of the Soul.* And this is a ſeparation of the Spirit of God (the worker of all grace and goodneſs) from the Soul of man. The Di-

vine

vine Spirit is to the Soul, as the Soul is to the Body, even the life of it; that which animateth and quickeneth it to any good thing. It is therefore ſaid of this Spirit, *That it quickeneth*; Job 6. 33. And it is called, *The Spirit of Life*; Rom. 8. 2. And all natural men that have it not, *are dead in ſin*; Eph. 2. 1.

3. *Eternal Death*, is the *Death both of Body and Soul*, and this conſiſteth in an utter ſeparation of Gods favourable preſence from both; whence followeth the departure of them into Hell: from which place all the effects of Gods favour are with-held. So long as the wicked remain on earth, they may enjoy many fruits of Gods general favour, to draw them to repentance; *Rom.* 2. 4. and are in that reſpect (among others) ſaid to be, *In the Land of the Living*; Pſal 52. 5. But when at Chriſts Judgment-ſeat, they are convicted and condemned, and all time and means of repentance taken from them, then is a period put to Gods Patience; then no fruit of favour farther to be expected, and thereupon they periſh eternally. Now as the Body roteth and putrifieth when the Soul leaveth it, ſo the Body and Soul lie tortured and tormented in Hell, when the foreſaid favour of God leaveth them.

II. Secondly, Having ſhewed you the ſeveral kinds of Death, I ſhall now make it evident, how *Adam* upon his tranſgreſſion died all theſe kinds of Death. For Gods Word muſt and will ſtand true. God expreſly ſaid, *Gen.* 2. 17. *In the day thou eateſt thereof. thou ſhalt ſurely die.* Therefore without all queſtion and contradiction, *Adam* inſtantly upon eating the forbidden fruit, died all the fore-mentioned kinds of Death.

1. *For Natural Death*, If it be conſidered in the extent thereof, with the concomitants appertaining to it, which are *Mortality*, *Pains*, *Diſeaſes*, and *all manner of Miſeries belonging to this preſent life*: we may eaſily diſcern, how he died the *Natural Death* of the Body, immediately upon his ſin. For Mortality inſtantly ſeized on him, his Body became Mortal ſo ſoon as he ſinned, ſo as he was in the clutches of Death. Death had the power over him. As a Man that is arreſted and apprehended by Serjeants, to carry him to Priſon, is truly ſaid to be a Priſoner.

So

So Man apprehended by Mortality, which is Deaths chief Serjeant to carry Men to Deaths Priſon, may truly be ſaid to die.

2. *For Spiritual Death*, That Divine Spirit, which at his firſt Creation was given him, which was the Life of his Soul, and all that Integrity, all that Divine Knowledge, Holineſs and Righteouſneſs, which proceeded from thence, inſtantly left him upon his ſin. So much is implied under this phraſe, *They knew that they were naked*; Gen. 3. 7. that is, deſtitute of the Spiritual Clothing, and Ornament of their Souls. Now then Man being deſtitute of the Life of his Soul, muſt needs be dead. Therefore Man inſtantly, upon his ſin died the *Spiritual Death.*

3. *For Eternal Death. Man upon his ſin ſtood guilty thereof.* In his own Conſcience he ſtood convicted and condemned. Now as we ſay of a Malefactor, found guilty of Death, he is a Dead Man, though he be not executed. So *Adam* may be ſaid, even inſtantly upon his ſin to be damned, becauſe he was guilty of damnation. Thus we ſee how Gods Word proved true, *In the day that he tranſgreſſed he died.* He died the *Natural*, *Spiritual*, and *Eternal* Death.

Applic. 1. *Let us with all thankfulneſs admire and adore the wonderful condeſcenſion of the great God, in dealing with his poor Creatures in the way of Covenanting*; that he ſhould ſtoop ſo low as to accept Man, who was but Duſt and Aſhes, in covenant with himſelf, the great Creator of Heaven and Earth; promiſing him Eternal Life and Happineſs upon Obedience to his Command. The Lord might have dealt with Man by way of Dominion and Soveraignty, as a Creator with his Creature, as a Potter with his Clay, commanding what duty he pleaſed from him, without any Covenant-obligation of himſelf in any reſpect unto Man, being no way bound to the Creature, but abſolutely free; yet of his meer grace and love unto man, he condeſcends to this way of dealing with him, promiſing him to reward that obedience moſt bountifully which was due unto him, and which he might have expected without obligation on his part.

2. *We have farther cauſe to admire the mercy and goodneſs*

of God unto us, in not holding us to the covenant of works ſtill; for ſo our condition had been ſad, and deplorable indeed, without any probability of obtaining Life and Salvation. The greatneſs of this mercy will clearly appear from the conſideration of the excellency of the Covenant of Grace, which God hath made with believers ſince the fall, above the Covenant of Works which he made with *Adam and Eve*.

1. *Diff.* In the Covenant of Works the Lord promiſed Eternal Life to them who performed Obedience to his Commands, but not remiſſion of ſin to the penitent. But in the Covenant of Grace it is otherwiſe, there God looks more at the repentance of his People, than at their tranſgreſſions, and accepts of their humiliation and faith in Jeſus Chriſt.

2. *Diff.* In the Covenant of Works, *Doing* is required, *Do this and live*; but in the Covenant of Grace, *Believing*; Acts 16. 31. *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Not but that the Covenant of Grace doth likewiſe require works; as *Tit.* 3. 8. but with this difference, The Covenant of Works requireth good Works, as the condition of Life, and matter of our Juſtification before God; whereas the Covenant of Grace requireth Faith with Repentance, and ſincere Obedience, as conditions of, and an evidence and fruit of our juſtification, that by them we may make it manifeſt to the world that we are juſtified; and that men by ſeeing our good works may glorifie our Father which is in Heaven: *Matth.* 5. 16.

Which may afford a ground of comfort unto us, againſt our manifold tranſgreſſions, as alſo againſt the weakneſs and imperfections of our good works; provided we have attained unto a lively faith in Jeſus Chriſt: for that gives us an intereſt in the Covenant of Grace. If we have cordially cloſed with Jeſus Chriſt, and reſigned up our ſelves unto him, to be his faithful ſervants, to ſerve him in holineſs and righteouſneſs, and ſet our hearts to live accordingly, we need not queſtion our intereſt in the Covenant of Grace, and in all the benefits and bleſſings thereof, as pardon of ſin here, and Eternal Life and Salvation hereafter.

2. *Diff.*

2. *Diff* In the Covenant of Works, the reward is given of Juſtice, according to Works; but in the Covenant of Grace, God rewards us not for our Worksſake, but according to his Grace; accepting our ſincere deſires, and earneſt endeavours in and through Jeſus Chriſt; 2 *Cor.* 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* This is that which doth exceedingly comfort and ſupport the ſpirits of Gods People againſt their manifold infirmities and failings, that it hath been the unfeigned deſire of their hearts to pleaſe God, and to approve themſelves unto him in all things; *Rom.* 7. 15.

Having thus ſpoken of the happy eſtate wherein our firſt Parents were created by God, I come to ſhew you that miſerable eſtate whereinto they fell by ſin.

12. Queſt. Did our firſt Parents continue in their firſt and happy eſtate?

Anſ. Surely no, they fell from it.

Explic. Here are two things to be explained.

1. *The fall of our firſt Parents.*

2. *From what they fell*, namely, from their firſt and happy eſtate.

1. *Concerning the fall of our firſt Parents.* They were at firſt made by God in a bleſſed eſtate, and made able to abide therein, yet under a poſſibility of falling; but by yielding to the temptation of Sathan, they ſoon fell from that eſtate wherein they were created. *The Serpent guided by the Devil*, firſt ſpake to the Woman, as the weaker Veſſel, and moſt liable to ſeduction, and as (2 *Cor.* 11. 3.) *beguiled her with his ſubtilty*, under a ſpecious promiſe of Univerſal Knowledge of *Good* and *Evil.* She being beguiled, tempted her Husband, and brought him into ſin; for he out of willingneſs to gratifie his Wife, whom he had newly embraced with moſt dear affection, did eat of the forbidden Fruit. So much is implied from Gods own words; *Gen.* 3. 17. *Becauſe thou haſt hearkened to the voice of thy Wife, and haſt eaten*

of the Tree, &c. Surely this was the ſaddeſt act that ever was, it was the undoing of man, and (without the mercy of God) the damning of all Souls, both of Men and Women to all Eternity.

Concerning the *Time of* Adams *fall*, *Moſes* is ſilent. Hence both the Ancient and Modern Divines have been of divers opinions. It is certain that *Adam* continued not long in his innocent eſtate: For after the Hiſtory of the Creation, preſently followeth a relation of the Fall: whereupon very many learned men have aſſerted, that *Adam fell on the day in which he was created*; which to me ſeemeth not probable, for theſe reaſons:

Firſt, All Creatures flying in the Air, and going, or creeping on the Earth, were made before Man, and being ſo made, were all brought before him (after he himſelf was created) and he particularly viewed every of them, and ſo viewed them, as he obſerved their diſtinct natures, and according to their natures, gave fit, ſignificant, and proper names, which is implied under this phraſe, *Whatſoever* Adam *called every living Creature, that was the name thereof*; that is, that was a name proper to the nature thereof; *Gen* 2. 19. And after all theſe, the Woman was made out of *Adams* Side, and brought to him, who liked her, and took her for his Wife. All theſe things were done on the ſixth day; for on that day it is ſaid, *Gen.* 1. 27. that *God created them Male and Female.* By theſe particulars it appeareth, that the day muſt needs be brought towards the end of it, before the Woman was made. For howſoever Gods works might be done in a moment, yet for *Adams* diſtinct viewing of every particular Creature, ſome time, and that not a little time, muſt neceſſarily be allotted.

2. *Beſides this, I may probably argue, that it is ſaid in the end of the ſixth day, that God ſaw every thing that he had made, and behold it was very good*; Gen. 1. 31. If every thing at the end of the ſixth day was very good, then had not man ſinned on the ſixth day. For ſin, as it was in it ſelf very evil, ſo it brought with it much evil on the Creatures.

It may be probably conjectured, that man ſinned upon the Sabbath, which was wholly to be ſpent in Gods ſer ice,

ſervice, whereby his ſin was much more aggravated.

II. For the ſecond particular, *From what our firſt Parents fell.* It was from that bleſſed and happy eſtate wherein they were created. For whereas they were created after the Image of God, in true Knowledge, Holineſs, and Righteouſneſs: By their fall the Image of God was defaced in them, and they became corrupted, and polluted in all the faculties of their Souls. So long as they continued in their innocent eſtate, they had peace with God, and peace in their own Conſciences, and tranquility of Mind; but after they had ſinned, horror and amazedneſs ſeized on them, inſomuch that they no ſooner heard the Voice of God in the Garden, but they were afraid, leaſt he ſhould ſpeedily execute what he had threatned againſt them.

And whereas they were at firſt placed by God in *Paradice*, which was the moſt pleaſant and delectable place of all the World, in which reſpect it was called, the *Garden of the Lord*; Iſa. 51. 3. which afforded all manner of things that might miniſter delight, and give content; out of this they were caſt into the wild Fields, ſoon after their fall. And to prevent their return thither, the Lord placed at the Eaſt end of the Garden, where was the entrance thereinto, *Cherubims*, and a *Flaming Sword*, that is, Angels armed with a Flaming Sword. For *Moſes* uſeth this word, that he might ſpeak to the capacity of the Jews, who had Cherubims figured in their Temple to repreſent the Angels.

Applic. *From the Fall of our firſt Parents, upon the temptation of Sathan, learn we not to be too bold and confident in our own ſtrength.* Have ſuch tall Ceders fallen? How then ſhall ſuch poor, weak Shrubs, as we are, think to ſtand firm and immoveable? *Adam*, though at his firſt Creation, he was endowed with a great meaſure of knowledge, yea, with power, and ability, to abide in his ſtate of innocency, having no inclination to evil, but was wholly inclinable unto good, yet was no ſooner tempted, but preſently yields thereunto, and is overcome, to the ruin of himſelf and all his poſterity. What danger is there then of our falling in the day of temptation? when Sathan is as malicious againſt mankind as

ever, and is now by experience grown much more ſubtile, and cunning to deceive.

For the better preventing the temptations of Sathan, and preſerving thy ſelf from being overcome by them, obſerve theſe Directions:

1. *Labour to be throughly ſenſible of thine own weakneſs and impotency to withſtand his temptations.* The truth is, the beſt of us are weak, and of no ſtrength; yea, confidence in our own ſtrength, is our greateſt weakneſs, and the fore-runner of a fall: as you may ſee in *Peter*, who when he was moſt confident of his own ſtrength, ſaying, *Though all men ſhould forſake Chriſt, yet he would not*; then he was neareſt to a fall.

2. *Be ſtrong in the Lord, and in the power of his might.* This direction in theſe very words, and that to keep us ſafe from Sathans Aſſaults, is given us by the Apoſtle, *Eph.* 6. 10.

3. *Let it be thy daily Prayer unto God, that thou maiſt not enter into temptation, and when thou art entered thereinto, that he would not ſuffer thee to be overcome by it.* 'Tis only the power of God that doth keep us both from the temptations of Sathan, and from yieiding thereunto; and Prayer is the means ſanctified by God for the obtaining thereof.

4. *Exerciſe and actuate thy Faith in Jeſus Chriſt*, believing he is both able and willing to ſtrengthen and ſupport thee, under all thy trials and temptations, and to deliver thee out of the ſame in the moſt ſeaſonable time, when it ſhall make moſt for his glory, and thy comfort. Oh! therefore, all ye who complain of the temptations of Sathan, go unto Chriſt for help and ſtrength; whoſe Arms are ever open to receive all poor tempted Souls, and whoſe Heart is likewiſe open and willing to yield unto you all needful ſuccour, and ſeaſonable deliverance; and caſt your ſelves on him for power and ſtrength, whereby you will ingage his ſtrength for you.

5. *Look out for thy beloved ſin*, which is commonly that to which thou art moſt inclined; in which thon takeſt moſt delight, and on which thy thoughts, eſpecially thy morning thoughts, do moſt hover. This is the ſin

thou

thou art in moſt danger to be overcome by, when thou art tempted; and therefore having diſcovered the ſame, be careful of avoiding all occaſions and opportunities that are apt to excite, and ſtir up that luſt; be ſure to keep them aſunder as much as poſſibly thou canſt. For the truth is, it is impoſſible thou ſhouldſt avoid any ſin; at leaſt that to which by natural conſtitution, or courſe, of life, thou art inclined, if thou avoid not the occaſions, and opportunities tending thereunto.

6. *Take heed thou doſt not give entertainment to the ſuggeſtions of of Sathan, do not revolve them in thy mind, by meditating on them.* For if ſo, thou art in danger to be inſnared by them. Therefore ſpeedily reject them with indignation. It was *Eves* hearkening unto Sathans ſuggeſtions, and holding parley with him, that was the cauſe of her fall.

7. *If thou haſt given too hearty welcome unto the temptations of Sathan, ſo that they have gained a kind of conſent, yet put forth thy utmoſt endeavour to reſtrain the external ſinful action.* Though the Devil hath kindled a fire in thy boſome, yet let not the ſparks fly abroad; dam up the the Furnace and the fire will go out.

8. *When thou art entered into a temptation, and buffeted by Sathan, make it thy buſineſs to ſearch out the cauſe thereof.* For the Lord is oft-times pleaſed to puniſh ſome one ſin, by ſuffering Sathan to tempt us to another ſin. Thus temptation to uncleanneſs is oft-times a puniſhment for Pride. In ſuch a caſe, the beſt way to be freed from the temptation, is, as to take notice of our Pride, ſo to bewail it with bitterneſs before God; and to beg power and ſtrength againſt it for the time to come. And indeed it is to no purpoſe to ſeek to be freed from thy temptations unto uncleanneſs, which is ſent as a puniſhment for thy pride, ſo long as that doth rule and bear ſway in thy heart. And therefore as under all afflictions, it will be our wiſdom to ſearch out for the ſin which is the cauſe thereof, and to make our peace with God for the ſame; ſo eſpecially under this Affliction of temptation, the ordinary cauſe whereof is our pride, which is brought down by nothing ſo much, as by temptations to uncleanneſs. This St. *Paul* noteth to be the

cauſe of his buffeting by Sathan, and of that thorn in his fleſh, whereof he complained, which was ſent to humble him, and keep down his pride; for ſaith he, 2 *Cor.* 12. 7. *Leſt I ſhould be exalted above meaſure, through the abundance of revelations, there was given me a thorn in the fleſh, a meſſenger of Sathan to buffet me.*

13. Queſt. **What was the particular ſin of our firſt Parents in** Paradice ?

Anſ. The particular ſin of our firſt Parents in *Paradice*, was Diſobedience againſt God, in eating the forbidden Fruit.

Explic. The chief thing here to be conſidered, is the particular ſin for which our firſt Parents were deprived of their happineſs, which was, *Diſobedience againſt God in eating the forbidden fruit:* Gen. 3. 3, 6. ſo it is expreſly called; *Rom.* 5. 19. *By one mans diſobedience many were made ſinners.* Though the matter of the offence ſeem ſmall, yet the diſobedience of our firſt Parents was infinitely great, they having ſinned againſt an infinite God, rebelliouſly breaking his command, perfidiouſly violateing his Covenant, ingratefully rendring evil to him for all the multitude of bleſſings beſtowed on them.

For the clearer manifeſtation of the hainouſneſs of this ſin of our firſt Parents, I ſhall briefly ſhew you,

1. *The circumſtances which do aggravate the ſame.*
2. *What ſins eſpecially were infolded therein.*

There are two circumſtances which do aggravate the ſin of our firſt Parents.

1. *It was no hard matter to forbear.* It is eaſier to forbear a thing forbidden, than to do a thing commanded. Now this was not the doing of any thing, but a meer forbearance, *Thou ſhalt not eat of the Fruit of the Tree in the midſt of the Garden.*

2. *They had no need to eat of that Fruit*, for they had variety enough, not only for nouriſhment to content, but alſo for pleaſure to delight. The ſins infolded in that tranſgreſſion are theſe,

1. *Infidelity, in that they believed not Gods expreſs charge.*

charge. For whereas God had ſaid, *In the day that thou eateſt thereof, thou ſhalt ſurely die*; Gen. 2. 17. They believed not that they ſhould die, but made queſtion and doubt thereof, as appeareth by the Womans mincing of that threatning, thus, *leaſt ye die*; Gen. 3. 3. God ſaid, *Surely ye ſhall die*, ſhe, *leaſt ye die.*

2. *Sottiſh Credulity, in giving too much credit to Sathan.* For the Devil ſpake in the Serpent, he ſaid, *ye ſhall not ſurely die*; Gen. 3. 4. and the Woman believed him. In this reſpect it is ſaid, *That ſhe was deceived*, 2 Tim. 2. 14. and *beguiled*; 2 Cor. 11. 3. This credulity was ſo much the greater ſin, becauſe it was in a matter directly contrary to Gods word. For God had ſaid, *Thou ſhalt ſurely die*; and the Devil ſaid, *ye ſhall not ſurely die*; yet the Woman, and ſo alſo the Man, thorow her perſwaſion, gave more credit to the Devil, the Father of Lies, than to God, the Father of Truth.

3. *Vain Curioſity; affecting to know that, which was no way needful to be known.* For when the Serpent had ſaid, *ye ſhall know Good and Evil*, ſhe was thereby moved to hazard Eternal Life for knowledge of Evil, for all Good they knew before.

4. *Ambition, deſiring to be as Gods.* For this alſo was a motive whereby the Woman was enticed, and beguiled; the Devil ſaid, *ye ſhall be as gods*; Gen. 3. 5. and ſhe was ſo tickled, and puffed up therewith, that ſhe tranſgreſſed.

5. *Senſuality*, which is an inordinate deſire to ſatisfie the external ſenſes, and appetite. This is thus expreſly noted; *Gen. 3. 6. The Woman ſaw that the Tree was good, for Food* (that is, pleaſant to the taſte) *and that it was pleaſant to the Eye* (that is, goodly and fair to look on) *ſhe took of the Fruit thereof, and did eat.*

6. *Murther*, They brought thereby Death, not only upon themſelves, but likewiſe upon all their poſterity. Yea, and as much as in them lay, they implunged themſelves, and all their poſterity into eternal death and deſtruction.

Applic. 1. *This ſin of our firſt Parents affordeth matter of humiliation, in regard of that eternal ſhame and loſs, that lieth on our nature, by that foul offence.* Whoſe heart would not

not be affected with grief and ſorrow, did he rightly underſtand the hainouſneſs thereof! But this is the courſe of moſt men, in their Prayers to bewail their many actual ſins and tranſgreſſions, but ſeldom or never to make mention either of the corruption of their natures, or of their gultineſs of this ſin committed by our firſt Parents in *Paradice*; though indeed it is of an high nature, being no leſs than Rebellion, Murther, and high Treaſon, againſt the great King of Heaven, and of Earth; which proved the utter undoing of thouſands of their poſterity: as being the cauſe of all their other ſins. As all actual ſins flow immediately from original, ſo original ſin from this ſin of our firſt Parents. Never any ſin in this world, had ſuch a black train of innumerable ſins following it at the heels, as this ſin of *Adam* had. So that we may truly ſay, it was a complexive, complicated ſin indeed, at which Heaven and Earth may ſtand aſtoniſhed. What ſin then can be ſuch matter of lamentation, and humiliation, as that? Let us then henceforward in our Prayers, often confeſs and bewail, as our actual ſins, ſo the corruption of our nature, and this ſin of our firſt Parents, being the Mother of them all.

2. *The tranſcendent greatneſs of* Adams *ſin, ſhould raiſe up our hearts in admiration of the tranſcendent greatneſs of the goodneſs and wiſdom of God, who hath made the greateſt evil an occaſion of the greateſt good unto his Church and People.* *Bernards* heart was ſo lifted up in admiration thereof, that he cryed out, *Happy Tranſgreſſion, which occaſioned ſuch a Redeemer.* And it becometh every one of us, as to bewail that ſin of *Adam*, which is ours by imputation, ſo to bleſs God for the means of pardon and recovery, and withal to adore the wonderful wiſdom and goodneſs of God, in finding out ſuch a way and means of recovery, as the curſed death of his only begotten and dearly beloved Son Jeſus Chriſt, for the ſatisfying his juſtice, pacifying his wrath, and procuring his face and favour towards us. Surely, ſuch is the depth of the wiſdom, and goodneſs of God therein, as *the glorious Angels deſire to look into*; 1 Pet. 1. 12. that is, they do exceedingly deſire to ſtoop down and pry into the great myſtery of our redemption by Chriſt, as the word

word in the Greek παρακυψαι doth import; where the Apoſtle alludes to the manner of the Cherubins looking down into the *Mercy-ſeat*. Well therefore might the Apoſtle pray for the *Epheſians*, *That they might be able to comprehend with all Saints, the breadth and length, the depth, and height of the love of God in Chriſt, which paſſeth knowledge*; that is, exceedeth the capacity of any mans underſtanding whatſoever.

14. Queſt. **Are all the poſterity of Adam guilty of his ſin?**

Anſ. All the poſterity of *Adam*, coming from him by Natural Generation, being taken into Covenant with him, are guilty of his ſin.

Explic. Two things are here offered to our conſideration:

1. *That the Covenant of Works was made with* Adam, *not only for himſelf, but likewiſe for all his Poſterity.* God took them all into Covenant with *Adam*, who was the common root and head of them all. Although *Adam* was the perſon to whom the command was given, and with whom the Covenant was made, yet was it not only perſonal to himſelf, but to *Adam* as a publick perſon, who was the repreſentative of the whole race of mankind; which appeareth by the threatning given upon the tranſgreſſion, *In the day thou eateſt thereof thou ſhalt ſurely die*; Gen. 2. 17. Which threatning is daily executed on the poſterity of *Adam*, even on Young Children, before they committed any actual ſin; therefore they muſt needs be guilty of *Adams* ſin.

2. *That all mankind deſcending from him by ordinary generation ſinned with him, and fell with him in his firſt tranſgreſſion.* *Adam* then was a publick perſon, who did bear in his Loins all his poſterity. If *Levi* were in the Loins of *Abraham* (as he was *Heb* 7. 10.) before *Abraham* had begotten a Child, becauſe *Levi* came from him; though it were in the third Generation: Much more were all *Adams* poſterity virtually and ſeminally in his Loins. And beſides, he was appointed of God at that time

time to ſtand in the room of all mankind that ſhould be to the end of the World.

So that we were all one in *Adam*, and with him, both *Legally* and *Naturally*.

Firſt, *Legally*, Being parties in the Covenant which God made with him in *Paradice*.

Secondly, *Naturally*; As deſcending from him by ordinary generation, and therefore muſt needs be guilty of his firſt ſin. This the Apoſtle expreſſeth, *Rom.* 5. 12. *For as by one man ſin entered into the World, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned*, being all in the Loins of offending *Adam*, from whom they ſprang. And *ver.* 10. *By one mans diſobedience many are made ſinners*, that is, *by the tranſgreſſion of* Adam, *many*, even all that have, or ſhall come from him, by ordinary generation, are juſtly accounted ſinners.

The Learned Dr. *Hammond*, in his *Practical Catechiſm*, pag. 4. propounding this Queſtion, *Why ſhould God inflict puniſhment upon all mankind, for the ſin of that one man?* giveth this anſwer, *Many reaſons may be rendred for this act of God: and if they could not, yet ought not his wiſdom to be arraigned or judged by us.*

Applic. *Oh that* Adams *example might be our caution.* As he brought death and ſin upon all his poſterity; ſo Oh that Parents would uſe their utmoſt endeavour to convey Spiritual Life and Holineſs to their Children; I mean not as *natural* but as *moral* inſtruments. Parents, I know, expect their Children ſhould be obedient unto them; now there is no better way to make them ſo, than to train them up in true piety. Where this is wanting, it is no marvel that ſo many Children prove croſſes, and vexation to their Parents. Yea, let Parents know, that if their Children live and die in their ſins, through their neglect, their blood will be required at their hands.

For the better training up Children in Piety, let Parents obſerve theſe few Directions.

1. *So ſoon as Children begin to read, cauſe them to read the holy Scriptures*; which being the Word of God, hath a greater vertue in it to work piety, than all humane writings whatſoever: ſo as through Gods bleſſing, the work of Grace may be wrought in Children, by reading

ing the holy Scriptures, *For the Law of God is perfect converting the Soul*; Pſal. 19. 7.

2. *Hear and teach them ſome good and ſound Catechiſm*, whereby they may underſtand the firſt Principles of Religion, and according to your ability inſtruct them therein; whereby they will be better fitted to hear Sermons fruitfully, yea, and to remember their Creator in the days of their youth. This work at firſt ought eſpecially to be performed by the Mother, who is ordinarily at home, and hath her Children about her, when the Father is abroad; and thereby hath greater advantage, and more opportunity of inſtilling good things into them. Let this work of Catechiſm be often performed, but by little at once, that it may not prove tedious.

3. *Carry them with you to the publick Ordinances*; Joſh. 8. 35. It is recorded, that when the Law of God was read ſolomnly to the Congregation of *Iſrael*, they had *their little ones with them.* And at home enquire of them what they remember of that they heard: do your endeavour to make it plain unto them, and to apyly it home to their conſciences. This courſe of calling them to account of what they have heard, will cauſe them to give better attention unto the Miniſtry of the Word.

4. *Teach them to pray*, both by inſtructing them in the nature of that duty, and providing them of ſome ſhort and pithy form of Prayer, which they may uſe till they need no longer ſuch an help; by the charging them to the daily practice of this duty, and calling them often to an account, whether they do it, or no.

5. *Be patterns of piety and godlineſs unto your Children.* Let it appear by your daily converſations that your ſelves are ſuch, as you deſire them to be, namely, *Perſons truly fearing God.* It is a common and true ſaying, *That Examples prevail more than Precepts*; and we know it is the diſpoſition of Children to imitate their Parents. The conſideration whereof ſhould be a ſtrong perſwaſion to Parents to be more watchful over themſelves, leaſt their ungodly lives prove an occaſion of their Childrens prophaneneſs.

6. *Carefully obſerve the firſt breakings forth of corruption in your children, and timely curb their firſt exorbitances.* So

ſoon

ſoon as you hear them take the name of *God* in vain, or to lie, or ſwear, or curſe, be ſure to reprove and correct them for the ſame; *Prov.* 29. 15. *The rod and reproof give wiſdom*, even true heavenly wiſdom. And *Prov.* 13. 24. *He that ſpareth his rod, hateth his Son; he that loveth him, chaſteneth him betimes.* Yea it often falleth out, that children prove a ſcourge to thoſe parents, who have neglected to ſcourge their children for their impieties againſt God. *Eli*'s too great mildneſs towards his wicked children, was the occaſion of breaking his own heart and neck, and brought the *Philiſtims* ſword upon his two ſons in one day.

7. *Take care that they keep holy the Sabbath day:* Suffer them not to ſpend any part thereof either in idleneſs or carnal recreations, but call upon them to ſpend ſome time in ſecret prayer, in reading the Scriptures and other good Books, when they are come from the Publick Ordinances. In the Fourth Commandement Parents are expreſly enjoyned to ſee, that their children, as well as themſelves, do keep holy the Sabbath day.

8. *Acquaint them with good company, and forbid them evil company*; eſpecially ſuch as are ſcoffers at Godlineſs and Religion: For ſuch will prove great quench-coals to true zeal and piety. Yea, by familiarity with them, your children are like to become as bad as they. *As he who walks with wiſe men ſhall be wiſe*; Prov. 13. 20. ſo he who walks with wicked men ſhall be wicked. Woful experience tells us, how many young men, that were hopeful and well diſpoſed, by aſſociating themſelves with lewd company, have proved very prophane.

9. *When your children are of capacity to underſtand the myſteries of the Goſpel, then apply your ſelves more particularly unto them, in reference to their converſion.* To this end,

Firſt, *Make known unto them their loſt condition by Nature*, How they are in a curſed, damned eſtate, by reaſon of their manifold ſins and tranſgreſſions; liable to all ſorts of Judgments, *temporal*, *ſpiritual*, and *eternal*; and that if they ſhould die in their natural eſtate, their portion will be hell and damnation with the devils and damned to all eternity.

Secondly, *Shew them the neceſſity of regeneration to ſalvation.* Preſs on them that ſpeech of our Saviour to *Nicodemus*

John

John 3. 3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.* Here you ſee, that it is impoſſible for any man or woman to be ſaved, ſo long as they remain in their natural eſtate, not being renewed and turned by the ſpirit of God from nature to grace; that is, except they be altered and changed both inwardly and outwardly, from what they were, and become new creatures; having their underſtandings enlightned, their affections ſanctified, and their lives reformed.

Thirdly, *Inſtruct them in the only true ground of ſalvation, which is Chriſt and his righteouſneſs; with the merits of his death and paſſion:* Acquaint them, that as he is the wiſe builder, who builds his houſe upon a rock: So he is the wiſe Chriſtian, who builds his hope of Salvation only upon that rock theLord Jeſus Chriſt.

The more to encourage them to build their hopes on Chriſt alone,

1. *Set forth unto them what an all-ſufficient Saviour Chriſt is:* How being God as well as man, his death was an all-ſufficient ſacrifice, a full ſatisfaction to Gods Juſtice for all our ſins even the greateſt and groſſeſt. In which reſpect the beloved Diſciple *John* ſaith, *The blood of Chriſt cleanſeth from all ſin;* 1 John 1. 7. And ſaith the Prophet *David*, Pſal. 130. 7. *Let Iſrael hope in the Lord, for with the Lord there is mercy; and with him is plenteous redemption:* As if he had ſaid, the redemption purchaſed by Chriſt, the price which he paid, was enough and enough for all the ſins of his people, how many and hainous ſoever they are.

2. *Declare unto them what a willing Saviour Chriſt is:* How he is, as infinitely able, ſo infinitely willing, to ſave poor ſinners; which clearly appeareth, as by his willingneſs to offer up his life a ſacrifice for their ſins, ſo by his manifold gracious invitations of all poor ſinners, vvho are but ſenſible of their ſins, and groan under the burden of them, to come unto him, and caſt themſelves vvith the burthen of their ſins on him, vvith a promiſe of peace and comfort; as *Matth.* 11. 28. *Iſa* 55. 1. and *John* 7. 37.

Fourthly, *Labour to convince them that there is no way or means of ſalvation, but only by believing in Jeſus Chriſt:* By going out of themſelves unto him, renouncing all righte-

ouſneſs

ouſneſs of their own as filthy rags, and placing their whole confidence on Chriſts perfect Righteouſneſs, and meritorious Death, and then to reſign up themſelves unto Chriſt, to be his faithful ſervants.

Fifthly, *Be frequent and fervent with God in Prayer on their behalf.* Beg of God, *That thy Children may be his Children, and whatſoever he deny them, he would not deny his ſaving ſanctifying Graces.* Prayer is the means God hath ſanctified for the obtaining every good gift, both for our ſelves and others. And truly without it, little ſucceſs can be expected from other means. *Though* Paul *may plant, and* Apollo *water, yet it is God that giveth the encreaſe.* We find in *Acts* 6. 4, 7. That when the Apoſtles gave themſelves to Prayer, and the Miniſtry of the Word, multitudes were converted to the Faith. Oh that Parents would be more careful and conſcionable in this duty! A ſtock of Prayers laid up for your Children in Heaven, would do them much more good, than a ſtock of money on Earth.

Having treated of the ſin of our firſt Parents, come we now to treat of ſin in general, and then of the ſeveral kinds thereof.

15. Queſt. **What is ſin?**

Anſ. Sin is a tranſgreſſion of Gods Law.

Explic. Thus doth an Apoſtle expreſly define it; 1 *Joh.* 3. 4. The Law is a manifeſtation of the will of God, declaring what he would have man to do, or not to do; therefore to tranſgreſs the Law, is to offend God, and to ſin againſt his expreſs Will, Yea, the Law of God requires not only what we ſhould do, but what we ſhould be: He that ſaid *Heb.* 12. 14. *Follow Holineſs*, ſaid alſo, 1 *Pet.* 1. 16. *Be ye Holy.* There muſt be a conformity of our *Natures*, as well as of our *Practice*, to the Will of God. Evil habits are more miſchievous than evil acts; whatever malignity is in the branches or fruit, there s more in the root, from which they ſpring.

16. Queſt,

16. Queſt. **What are the kinds of Sin?**

Anſ. The kinds of Sin are Original and Actual.

17. Queſt. **What is Original Sin?**

Anſ. Original Sin is that Corruption of Nature, wherein all are conceived and born.

Explic. The Word *Original* ſignifieth both that which is from the firſt Head or Stock, and alſo that which is a *Root*, *Head*, or *Spring*, from whence other things ariſe, ſprout, and flow. In both theſe reſpects is the Sin whereof we now ſpeak, fitly called *Original*; for it ſprouted out of *Adam* that firſt Stock, and Spring-head of Sin to Mankind. Of him ſpeaketh the Apoſtle, *Rom.* 5. 12. where he ſaith, *By one man ſin entred into the World.* By Sin he meaneth Original Corruption. And again, This Original Corruption is the Spring from whence all Actual Sins do iſſue and flow.

This kind of Sin did he mean, who ſaid, *I was ſhapen in iniquity, and in ſin did my mother conceive me*; Pſal 51. 5. The Image of God in which *Adam* was created, being by his Fall defaced, he became corrupted and polluted in every faculty of his Soul and part of his Body; and then begot a Son in his own likeneſs, after his Image; that is, corrupted and infected with Sin, like Father like Son. Hence we are ſaid to bring with us into the World a corrupted and depraved Nature. As every other Creature brings into the World the diſpoſition of their Kind and Stock, as Lyons a ravenous diſpoſition, Wolves and Dogs a Wolviſh Doggiſh Diſpoſition; ſo Children of ſinful Men a ſinful Diſpoſition.

This Original Corruption is not onely a Sin, but an hainous Sin: That it is truly and properly a ſin, appeareth by the Title SIN oft applied to it in Scripture; as *Pſal.* 51. 5. *Rom.* 5. 12. And it is obſervable, That the Apoſtle in the Fifth and Sixth Chapters to the *Romans*, where he uſeth this Word *Sin* in the ſingular number, as he doth very often, meaneth thereby *Original Sin.*

That this Original Sin is an hainous Sin, appeareth:

1. *In that it is the ſeed of all ſins.* All manner of actual ſins ariſe out of this, as all manner of plants and grain from the proper ſeed thereof.

Obj. Seeing Original Sin is the ſeed of all other ſins, how is it, that all men that have Original Sin in them, have not all ſins ſprouting up in them?

Anſ. *The ſpirit of God ſuppreſſeth them.* It was the ſpirit of God that ſuppreſſed the rage of *Eſau*, when he came out with 400 men againſt his Brother *Jacob*; Gen. 32. 6. and 33. 4. If Original Corruption and the fruits ſprouting from thence, were not by the power of Gods ſpirit ſuppreſſed and kept down, men would be as ſavage and ravenous wild beaſts one to another; the ſtronger would devour the weaker. Yea, they would be as *Devils* one to another. The world could not long continue. So as it is neceſſary even for preſervation of Mankind, that the corruption of Mans nature be ſuppreſſed; which cannot be done, but by a more mighty, over-maſtering power; and that muſt needs be the divine power of Gods ſpirit.

2. *Original Sin is an univerſal corruption:* It defileth a man thorowout, that is, in every power of ſoul, and part of body; ſo as by reaſon of the tincture thereof, there is no ſoundneſs or purity in any part of man.

3. *It is reſtleſs*, continually inclining and ſoliciting a man to actual ſins: Witneſs the complaint of the Apoſtle, *I ſee a law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin*; Rom. 7. 23. He could not be quiet by reaſon of this ſin in him, and the perpetual ſolicitation thereof to rebellion. It is in a man as a ſpringing fountain, which continually ſpringeth up, and ſendeth forth waters like it ſelf. Yea, as the raging Sea foams and caſts up mire and dirt: And as a filthy Dunghil doth continually reek forth and evaporate noiſome ſteams: ſo do our hearts continually ſteam forth unſavory luſts and motions.

4. *It is an abiding corruption*, it continues with the wicked and impenitent for ever and ever. All the Fire in Hell cannot conſume, nor burn it out of them. Neither doth grace purge it fully out of the godly in this life. They who are renewed by the ſpirit of God, are not perfectly freed from

from it. Though the ſtrength of it be much weakned and impaired, yet doth it remain in the very beſt of men, who have experience of the power and efficacy of it; as in all places, ſo in all duties, even their moſt religious exerciſes.

Applic. *Let us all embrace this Doctrine of Original Corruption as a truth, and be deeply humbled in the conſideration thereof.* Some deny it, and the greateſt part of people are inſenſible of it; but the godly they acknowledge it, and ſadly bewail it. *David* in *Pſal.* 51. 5. crieth out in the bitterneſs of his ſoul, *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me.* Whereby he acknowledgeth that he came into the world corrupted and polluted, and brought with him a fountain of ſin and corruption; from whence thoſe foul ſtreams of Adultery and Murther did flow. In *Rom.* 7. 24. We find the great Apoſtle crying out, *O wretched man that I am, who ſhall deliver me from the body of this death*; that is, from the body of ſin and corruption, which he carried about him. *Job* likewiſe acknowledged this Original Corruption, when he cried out, *Job* 14. 4. *Who can bring a clean thing out of an unclean? Not one.* Implying, no man can do it. For as our Saviour expreſſeth, *John* 3. 6. *That which is born of the fleſh, is fleſh.* Where *fleſh*, in the firſt place is taken for *natural parents*, who are *fleſh*, as are all men. In the ſecond, it is taken figuratively, for that which is *carnal* and *corrupt*; as if he had ſaid, Every one that is born of man, is carnal and corrupt, prone unto all evil, and backward to every thing that is good.

This being the condition of Mankind, then ſurely, It will be our wiſdom, often to reflect upon our Original Corruption; which will be a ſpecial means to humble us, and to keep us low in our own ſenſe and apprehenſion. And whenſoever we ſet our ſelves to humble our ſouls before God, to call this ſin to remembrance, and in our confeſſions to make an humble acknowledgment thereof, as the root and fountain of all our other ſins.

And conſidering that this corruption is continually ſoliciting us to ſome ſin or other, it will be our wiſdom to put forth our utmoſt endeavour to keep down the power thereof, that it may not rule in us; by maintaining a conſtant conflict in our ſelves againſt it. I mean, ſo ſoon as we perceive it to begin to ſtir in us, ſpeedily to ſuppreſs it; going

unto God by prayer for power and ſtrength againſt it; and that he would be pleaſed to give us, at leaſt, grace ſufficient to reſiſt it.

I ſhall clear up this point of Original Corruption, with laying down ſome conſiderations for the comfort of many Chriſtians; who though they are renewed by the ſpirit of God, yet are much caſt down, and go mourning under a ſenſe of the working and ſtirring of Corruption in them.

1. Conſid. *That ſight and ſenſe of Corruption is an hopeful ſign of the truth of grace.* Motes and duſt are in a room before the Sun ſhine thereinto, but they appear not. So Corruption was in thine heart before, in thy natural and unregenerate ſtate; then were there ſwarms of worldly, proud, wanton thoughts in thine heart, but thou perceivedſt them not: that thou now diſcerneſt them, it is, becauſe Chriſt, the Sun of righteouſneſs, hath riſen upon thy ſoul, ſhining there by the beams of his light, which diſcovers unto thee every ſmall mote, even the moſt inward and ſecret corruption of thine heart: So that the ſight and ſenſe of thy Corruption, ſhould be ſo far from cauſing thee to queſtion the truth of grace in thee, and thine intereſt in Chriſt, that it ſhould rather confirm thy belief therein.

2. Conſid. *Upon the work of grace in any ſoul, corruption will be ſure to work and ſtir, even more than formerly.* In Matt. 2. 3. we read, that when Chriſt was born, all *Jeruſalem* was troubled. So when Chriſt is born in a ſoul, corruption will be troubleſome, and be ſure to ſtir and rebel. Grace and Corruption being contrary one to another, they will luſt one againſt another. Corruption may and doth rule and reign in ſome mens hearts, without any reſiſtance of grace. But grace doth never rule in any mans heart here, without the reſiſtance and oppoſition of corruption.

3. Conſid. *That the Lord doth not exact of us that we ſhould be perfectly free from the working and ſtirring of corruption in us; but that we ſhould endeavour to mortifie our corruption more and more, according to the meaſure of grace, and ſtrength which we have received.* He doth not expect, that we be without ſin, but that corruption do not rule and reign in our mortal bodies; that we ſhould like ſlaves, obey it willingly in the luſts thereof; *Rom.* 6. 12.

4 Conſid.

4. Conſid. *Though corruption doth remain in Gods children after their cloſing with Jeſus Chriſt by a true and lively faith, yet ſhall it not be imputed to them to their condemnation.* This the Apoſtle expreſly declareth, *Rom.* 8. 1. Having in the fore-going Chapter ſet forth the condition of a regenerate man, in regard of the remainders of corruption in him, how that, *he could not do the good he would, but did the evil which he would not; and that there was a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin.* Leſt any ſhould hereby be diſcouraged upon the ſight and ſenſe of his corruption, he immediately adds in the beginning of the Eighth Chapter, that notwithſtanding the remainders of corruption, and the working and ſtirring thereof, *yet there was no condemnation to them who were in Chriſt Jeſus.* And thoſe that are in Chriſt, are immediately deſcribed to be ſuch, *who walk not after the fleſh, but after the ſpirit*; that is, ſuch who though they have fleſh or corruption in them, yet they are not under its *dominion* or *government.* Thoſe that are freed from the *dominion* of *ſin* by the *ſpirit of Chriſt*, are freed from its *damnation* by his *blood.*

Though there be a fountain of ſin in us, yet in Jeſus Chriſt there is a fountain opened for ſin and for uncleanneſs, *Zech.* 13. 1. *whoſe blood cleanſeth us from all ſin.* Let us therefore by faith ſprinkle our ſouls with the blood of Chriſt, by applying the merits thereof unto our ſelves for our comfort. Faith is the hand of the ſoul, and the ſoul by faith puts her hand into the wounds of Chriſt; and having taken of his blood, beſprinkles her ſelf therewith. As thoſe houſes of the *Iſraelites*, whoſe door-poſts were beſprinkled with the blood of the *Paſchal Lamb*, were ſafe from the deſtroying Angel; ſo thoſe ſouls which are ſprinkled with the blood of Chriſt, are ſafe from the condemning power of their corruption.

18. Queſt. **What is Actual Sin?**

Anſ. Actual Sin is the fruit of Original Sin in evil thoughts, words, and deeds.

Explic. As Original Sin was the fruit of *Adams* ſin, ſo actual ſins are the fruits of Original ſin. Every thing that ſprouteth and groweth out of that root is an actual ſin. As the root is, ſo is the fruit. *An evil man* (as is every child of *Adam*) *out of an evil treaſure* (that is, Original Sin) *bringeth forth evil things*, that is, actual ſins; *Matth.* 12. 35. This Title, *works of the fleſh*, given to actual ſins, *Gal.* 5. 19. proveth that all actual ſins are fruits of Original Sin. For by the *fleſh* there and in other places of Scriptures, is meant original corruption.

All Actual Sins may be reduced to three heads: *viz.*

1. *Evil Thoughts.* 2. *Evil Words.* 3. *Evil Deeds.*

1. *Evil Thoughts* or *Imaginations*, Gen. 6. 5. *Every imagination of the thoughts of his heart, was only evil continually.* Oh what a world of wickedneſs is the heart of man! If there were no more in it than its evil thoughts, what ſwarms of them are there! Thoſe ſwarms of flies, lice, and locuſts, that were the plagues of *Egypt*, were but a ſmall number to thoſe Armies of evil thoughts, that are in the hearts of men.

2. *Evil Words*: theſe are alſo actual ſins, as appeareth from Chriſts own words, *Matth.* 12. 36. where he ſaith, *That at the day of judgment* (when all ſins ſhall be tried and judged) *men ſhall give account for every idle word.* That whereof an account is to be given at that day, is a ſin, yea a ſin to be condemned: *Idle words* therefore are ſins, and if *idle words*, then ſurely *evil words* are ſins, actual ſins, being actions of the tongue or mouth.

3. *Evil Deeds* or *outward actions*: Concerning theſe no queſtion can be made, but they are actual ſins. Being *deeds* they are actual, being *evil*, they are ſins. *Thoughts* and *luſts* are actions of the ſoul, diſcerned only by God. Words are actions of the tongue, diſcerned by the ear; but outward actions are diſcerned by the eye, and apparent to God and man. Theſe are the kinds of Actual Sins.

Applic. Learn hence, *That our recovery out of our ſinful ſtate*,

I. *Muſt begin deep in our very hearts and natures.*

Firſt, *We muſt lay deep in our humiliation.* Our humbling and

and loathing of our ſelves, ſhould be chiefly, for that we are rotten at the core; that our hearts and our very natures are ſo corrupt and depraved. Some *fooliſh ſinners* go about to excuſe themſelves from their hearts, and that in a double way:

Firſt, *Some plead, that though their lives be evil, yet they have a good heart toward God:* Whereas the heart of ſinners is the worſt part in them, 'tis a ſign what a good heart thou haſt, by the fruit that comes forth. Doth thy lying and ſwearing, and drinking, and rioting with which this life abounds, come out of thy *good heart?* Is it an *holy root* that ſends forth ſuch *unclean fruit?* Surely no, thine heart is the worſt part in thee.

2. *Other fooliſh ſinners will excuſe the ſinfulneſs of their lives, by pretending, they cannot help it, they do but live according to their natures.* As if it were leſs *odious* to be a *Toad*, than to have eaten or drunk *poiſon*. We pity a man that hath unawares taken *poiſon*, but we hate a *Toad*, that is of a *poiſonous nature*. This very thing, that thou haſt the nature of a *Toad* or *Serpent*, or any other ſuch *Venemous Beaſt*, that thou haſt ſuch a *poiſonous nature*, is ſo far from excuſing thy *venemous practices*, that it ſhould lay thee lower, and ſhame and humble thee more, that thou haſt ſuch a wicked nature. Begin your humiliation here, be humbled for your *corrupted natures*.

Secondly, *Begin your mortification here.* The *body* of ſin muſt be firſt deſtroyed before its *members*; Rom. 6. 6. Lay the axe to the *root* of the *tree*, caſt ſalt into the *fountain*, if you would have the waters healed. Your *heart-work*, your *heart-purging*, and *heart-mortifying*, muſt be your great *work*. Let your natures be changed, be renewed in the ſpirit of your minds, if ever you would be ſoundly recovered.

II. *It muſt extend far, even through the whole life.* Our *recovery* out of our *ſinful eſtate*, muſt begin in our *hearts*, but it muſt not end there; our *evil branches* muſt be *lopp'd*, our *evil fruit* muſt be *ſhak'n off*, as well as our *evil root healed*. There muſt be an univerſal *reformation* of the *life*, as well as an inward *renovation* of the *heart*. O ſinners, purge your conſciences firſt, and then alſo purge your converſations from dead works. Kill ſin within, and

fly from ſin without. What have been thy ſinful ways and practices? Haſt thou been given to ſwearing or lying, or drunkenneſs, or covetouſneſs, or ſcorning and ſcoffing at *Religion*; or what other evils are there, that thou haſt been accuſtomed to? Whatever they be, put them all away; reſolve, through the aſſiſtance of Gods grace, to have no more to do with thy former ſinful courſes; and this will prove thee a recovered ſoul.

Go ſinner, Go before the Lord, confeſs thine evil nature, confeſs thine evil practices, and as much as thou canſt the ſeveral particulars of them, with their aggravations; and give not over till thou feel ſhame to cover thy face, and ſorrow to fill thine heart; and thenceforth ſet thy ſelf to crucifie thine evil nature, and to turn from all thine evil wayes: ſo ſhalt thou be able to ſay, *This my ſoul was dead, and is alive; was ſick and is ſound*

Having ſhewed the kinds of Actual Sins, come we now to ſhew the ſeveral wayes of committing them.

19. Queſt. **How many wayes is Sin committed?**

Anſ. Three wayes: Firſt, By committing, or doing, that which the Law forbids.

Secondly, By omitting, or not doing, what the Law requires.

Thirdly, By not performing Duties aright.

Explic. 1. *Sin is committed, by doing that which the Law forbids.* The Law ſays, Swear not, Lie not, Thou ſhalt not covet, *&c.* Now he that doth ſwear, lie, or covet, or do any thing, which the Law forbids, is herein a tranſgreſſor.

2. *By omitting, or not doing, what the Law requires.* If thou art not a lyar or ſwearer, *&c.* yet if thou liveſt in the neglect of prayer, or of the due ſanctification of the Sabbath, or inſtructing thy Family, or of any other known Duty; hereby alſo thou art a Tranſgreſſor.

3. *By not performing Duties aright.* God hath regard, not only to the matter, but to the manner of our good Duties. He that prays, and doth not pray fervently; he that

that hears and doth not hear attentively: he that gives, and doth not give cheerfully; this is not the praying, or hearing, or giving, that *God* requires or will accept.

Applic. 1. *How much more ſin are we guilty of, than moſt men imagine?* By the time you have caſt up your multitudes of ſins of commiſſion, and ſet as many of them as you can remember, upon your ſcore; by that time you have looked over your neglect of known duties, and added to them your manifold failings in the manner of *doing* thoſe things which you have *done:* Oh to what a formidable *number* will they riſe!

2. *How great need have we of a Jeſus to anſwer for us.* We could never ſatisfie for one ſin, if we had no more; how then could we anſwer for ſuch numerous multitudes, if we had not a Jeſus to anſwer for us?

3. *How great need have we of a continued daily repentance.* While there is ſinning, there muſt be repenting, and our repentance ſhould bear (as much as we are able) ſome proportion to our ſins. Many ſins call for many ſighs and tears, and repeated ſins for renewed repentance.

4. *Whatever your care of duties be, let nothing ſhort of uprightneſs ſatisfie you.* Weakneſſes there will be, and we may not be diſcouraged at them. But how weak ſoever you be in your duties, be ſure you be not hypocrites. What's done but weakly, if it be but honeſtly done in ſimplicity and godly ſincerity, with a plain mind to ſerve and glorifie God, according to what you are able; this will be accepted with God. Make a right uſe of weakneſs, to keep you humble; and take heed there be not a ſpirit of pride lying at the bottom of your exceſſive trouble about them. Some mens weakneſſes in duties would never trouble them ſo much, but that they count it their diſgrace, that they cannot do ſo well as others. But know, that whatever diſgrace it be, to be weak, 'tis worſe to be an hypocrite. Be upright, and if men do not, God will cover your infirmities.

20. Queſt. Are all Sins equally hainous and offenſive in the ſight of God?

Anſ. Sure-

Anſ. Surely no. But ſome ſins in their own nature, and others in regard of ſome aggravating circumſtances, are greater than others.

Applic. That which is affirmed in this Anſwer is, That of ſins, ſome are more hainous, others leſs. And the hainouſneſs of ſome ſins above others is,

1. *In their own nature:* And thus ſins againſt the firſt Table are more hainous than ſins againſt the ſecond Table; that is, taken in the ſame degree. The higheſt degree of firſt Table ſins, are greater than the higheſt degree of ſecond Table ſins. And farther, ſinful deeds are ordinarily worſe than ſinful words; and ſinful words than ſinful thoughts, *&c.*

2. *In reſpect of their aggravations.* Thus *ſins* againſt *knowledge* are greater than *ſins* of *ignorance*: *Wilful ſins* are greater than *ſins* of *infirmity*. *Sins* of Profeſſors are greater than of thoſe that make no Profeſſion. *Sins* of *Magiſtrates* and *Miniſters* are ordinarily more provoking than the *ſins* of *Common People*, and the like.

Applic. 1. *Let us therefore be watchful, as againſt every ſin, ſo eſpecially againſt groſs ſins.* The greater thy *ſins*, the greater ſhall be thy *plagues*.

2. *Let us be thankful not onely for ſanctifying grace, but even for reſtraining grace.* That thou art no *Idolater*, nor *Adulterer*, nor guilty of the moſt notorious wickedneſſes, this is from the reſtraining grace of God; for which thou oughteſt to be very thankful.

3. *Yet let us not allow our ſelves in little ſins.* The leaſt *ſin* unrepented of, may damn; *Rom.* 6 23. *The wages of ſin is death*; that is, of every *ſin*, great or little: For the Apoſtle directly affirmeth of *ſin* without any reſtraint or limitation thereof, *that it bringeth death.* So that unleſs the ſmaller *ſins* be no *ſins*, the ſmalleſt muſt needs be deadly; conſidering that the ſmalleſt *ſins* that become under this name SIN, the wages whereof is death.

Account not then any *ſin* to be ſmall or little; to that end conſider,

The leaſt of ſins are great evils; which appeareth from,

First,

Firſt, *The greatneſs of that Majeſty that is offended by the ſmalleſt ſins.*

Secondly, *The dignity and value of the price paid to ranſome thee from the leaſt ſin*; which was no leſs than the precious blood of the Son of God: which muſt cleanſe us from all ſins, even the leaſt as well as the greateſt.

Thirdly, *The fearful judgements which the righteous God hath inflicted on men for ſmaller ſins*, as on *Uzzah*; who was ſtruck with ſudden death for putting forth his hand to ſtay the Ark, when it was in danger of falling; 2*Sam.* 6. 6. We read likewiſe of Fifty thouſand *Bethſhemites* ſuddenly ſlain for but looking irreverently into the Ark; 1 *Sam.* 6. 19. Yea, our Saviour ſaith, *Matth.* 12. 36. *That at the day of Judgment men muſt give an account for every idle word.* By theſe then judge how hainous the leaſt ſins are in the ſight of God, that ſo we may be the more watchful over our ſelves againſt the ſame.

21. Queſt. **What is the puniſhment due to Sin?**

Anſ. The puniſhment due to Sin is, The wrath and curſe of God, which cauſeth all the miſeries of this life; at the end death, and eternal torment in Hell.

Explic. In this Anſwer is ſet forth the miſerable eſtate of man by ſin; which conſiſteth in five particulars:

1. That all men by their ſins are under the wrath of God.
2. They are under the curſe of God.
3. Are liable to all the miſeries of this life.
4. Are ſubject to death.
5. To eternal torments in Hell.

I. *All men by their ſins are under the wrath of God*; Liable to his wrathful diſpleaſure, which is ſo dreadful a condition, as no created underſtanding can conceive how ſad it is; *Pſal.* 90. 11. *Who knoweth the power of thine anger?* As if he had ſaid, who is able to expreſs or think how terrible

ble and dreadful the wrath of God is againſt thoſe, with whom he is juſtly incenſed? *Prov.* 20. 2. ſaith the Wiſeman, *The wrath of a King is as the roaring of a lion.* What then is the wrath of God, the King of Kings? Whoſe wrath is a conſuming fire; before which no creature can ſtand.

How then may we wonder at the folly, or rather madneſs of thoſe men, who wilfully adventure upon the committing of known *ſins*, whereby they incenſe the fire of Gods wrath, and caſt themſelves into the midſt thereof! Indeed in *Matth.* 17. 15. we read of one *that often fell into the fire*, but if you look into the ſtory, you ſhall find, firſt, *that he was a very Lunatick*, a Madman, and knew not what he did: ſecondly, *that he was hurried thereinto by the Devil*; who had poſſeſſed him. And without doubt, 'tis the Devil that drives on ſinners in their wicked wayes; and it is the madneſs of ſinners to follow him.

II. *All men by their ſins are under the curſe of God*; which attendeth them in every place where they go. If they are in their houſes, *the curſe of God is in the houſe of the wicked*; Prov. 3. 33. yea and follows them into the fields and orchards; ſo that they are curſed in whatſoever they have and enjoy. The curſe of God meets them in every Providence, and followeth them in all their undertakings. What good ſucceſs then can they expect in any buſineſs or imployment? *Cham* found his Father *Noah*'s curſe to lie heavy on himſelf and his poſterity. But oh, how heavy muſt be the curſe of Almighty God, who can curſe both body and ſoul into everlafting burnings!

III. *All men by their ſins are liable to all the miſeries of this life.* Even to all ſorts and degrees of miſeries: Miſeries appertaining to their bodies, as all manner of ſickneſſes and diſeaſes, griefs and pains, baniſhment and impriſonment, with the like. Miſeries appertaining to their *ſouls*, as dreadful agonies, terrors of conſcience, vexation of ſpirit, with the like. Miſeries appertaining to their eſtate, as loſſes by fire, thieves, and the like. Miſeries appertaining to their *names*, as ſlanders, reproaches, backbitings, and the like. Innumerable are the miſeries whereunto men in their natural eſtate are here ſubject; which are not to them fatherly chaſtiſements for their good and amend-

amendment, but vindictive puniſhments on them for their ſins.

IV. *All men by their ſins are ſubject to death.* Only ſuch are to be excepted, whom God extraordinarily took in their bodies into Heaven; as *Enoch*, Heb. 11.5. and *Elijah*, 2 Kings 2. 11. And thoſe which ſhall be living at the moment of Chriſts coming to judgment; they have no time to die, but ſhall ſuddenly be wrapt up from earth, and in their bodies, as well as in their ſouls, be ſet before the Judgment-ſeat of Chriſt In regard of them the Apoſtle ſaith, *We ſhall not all ſleep*, , 1 Cor. 15. 21. But yet he addeth that which is equivalent, *We ſhall all be changed.* In which reſpect it is ſaid in the Seventh Article of our Creed, *That Chriſt ſhall come to judge the quick and the dead.* Where by the *quick*, are meant ſuch as ſhall be then living. But certain it is, that all others muſt die, though for the *time* when, the *place* where, and the *manner* how, it is uncertain.

Though death, through the death of Chriſt, is become to believers an entrance into the Kingdom of Heaven, the opening of the door to a bleſſed eternity; whereby they enter upon the enjoyment of their higheſt comforts: Yet to all unbelievers, who die in their natural eſtate, death is moſt terrible; and therefore called, *The King of Terrors.* For they know that after death they muſt appear before the righteous God, in judgment; and from thence be hurried by the Devils into the dreadful priſon of Hell, a place of darkneſs and eternal miſeries.

Happily ſome on their Death-beds may begin to bewail their wicked and ungodly lives, and wiſh they had leſs minded the world and their ſinful pleaſures, and more minded the *concernments* of their *precious ſouls*; and that they had better improved the *means* and *opportunities* of *grace*, which were afforded unto them. But alas, they may find it is too late to cry out with *Balaam*, *Oh that I might die the death of the righteous*, when they have neglected to live the life of the righteous. For as mens lives are, ſo commonly are their deaths: and as death leaves them, ſo ſhall judgment find them. And therefore it will be our wiſdom now to improve the *means* and *opportunities* of *grace*, now to abandon our *luſts*, and to reſign up

our

our *ſelves* unto Chriſt; who alone can make death comfortable to us.

V. *All men by their ſins are ſubject to eternal torments in Hell.* Here is to be noted both the *Extremity* and the *Perpetuity* of *Hell Torments*, whereunto the wicked are ſubject. Firſt, *The Extremity of their Miſery*, in that they ſhall be tormented in Hell. Secondly, *The Perpetuity thereof*, their torments in Hell will be *Eternal.*

1. If thou liveſt and dieſt in thy *ſins* unrepented of, thou muſt look to partake of the ſecond death, as well as of the firſt. I mean to be *tortured* and *tormented* in *Hell fire*, prepared for the Devils and his Angels. What the *pains* of Hell are, the *Scripture* ſetteth forth by *reſemblances* taken from things moſt terrible to ſenſe, and moſt tormenting, as *fire*, *brimſtone*, *darkneſs*, and a *worm*; which are onely to help our underſtanding in thoſe things which paſs our knowledge.

Concerning *the fire of Hell*, it is much queſtioned both by Ancient and Modern Divines, whether it be *material* or *metaphorical.* The truth is, we find in Scripture, that both *Heaven* and *Hell* are wholly ſet forth unto us by *Metaphors.* And as *Heaven* is ſet forth unto us by *Metaphors* taken from ſuch things as are moſt pleaſing to our *Senſes:* So *Hell and the torments thereof*, are ſet forth unto us by *Metaphors* taken from ſuch things as are moſt dreadful unto *Senſe.* And therefore it is fit, that we inquire, what the Lord doth uſually expreſs by *Fire* in *Scripture*, that thereby we may the better conceive what is meant by *the fire of Hell.* Now by *Fire* in Scripture is oft ſet forth the *wrath of God*; as *Deut.* 4 24. *The Lord thy God is a conſuming fire*: implying Gods great wrath and indignation againſt ſuch as provoke him by their ſins. And indeed by what reſemblance could the wrath of God be more lively ſet out, than by this *of fire*, which of all things is moſt terrible and tormenting; and in that reſpect may the *torments* of *Hell* be ſet forth by *fire.*

Queſtionleſs the wrath of God is the greateſt *torment* of the damned in *Hell*, who are therefore called, *Veſſels of wrath.* For as thoſe comforts and joys that come immediately from God, are greater than thoſe that come from the creature; ſo thoſe terrors and torments which come immedi-

immediately from God, are greater than thoſe that are inflicted by the means of any creature. Now in Heaven the comforts and joys of the bleſſed come immediately from God, from his love and favour. So in Hell the torments of the damned come immediately from God; his wrath is their greateſt torment: *Pſal.* 90. 11. *Who knoweth the power of thy wrath and anger?* As if he had ſaid, Who is able to expreſs, or conceive how great and heavy the wrath of God is againſt impenitent ſinners?

Take notice of ſuch as here have but a little of the Divine wrath in their ſoul and conſcience, and obſerve how dreadful it was to them. *Cain* had but ſome ſparkles of it, yet did he thereupon cry out, *Gen.* 4. 13. *My puniſhment is greater than I can bear*; implying the tranſcendent greatneſs thereof. Whereas in *ver.* 15. it is ſaid, *God ſet a mark upon* Cain, many learned Divines thereby underſtand the trembling, as of his heart, ſo of the members of his body; as alſo a ghaſtly countenance: which proceeded from the horror of his Conſcience. So *Judas* having but a taſte of that Cup of Gods wrath, whereof he was to drink a full Draught in Hell, was filled with ſuch dreadful terrors in his ſoul, that he choſe ſtrangling rather than life; thereby to rid himſelf of them. Yea our bleſſed Saviour, when in the Garden he was under the apprehenſion of Gods wrath, incenſed againſt our ſins, was ſore amazed, and the anguiſh of his ſpirit ſo wrought upon his body, that it made him *ſweat drops of blood*; which argues, that this was the extremity of all his ſufferings. Then certainly, when God ſhall ſtir up all his wrath againſt the damned in Hell, their miſery will be far greater than could be by any creature whatſoever.

2. *As the torments of Hell are extream, ſo are they eternal*; therefore ſet forth by *everlaſting fire*, that never ſhall be quenched, and by the *worm that never dieth*; Mar. 3. 12. and 9. 48. And in *Revel.* 14. 11. it is ſaid, *That thoſe who are caſt into the lake of Fire and Brimſtone, ſhall be tormented day and night for ever and ever.* And their being is ſo upheld, that they are never conſumed. So that though they are moſt grievouſly tormented, yet ſhall there be no end of their pain; which indeed maketh Hell to be Hell.

Applic.

Applic. 1. *This may inform us of the ſad condition of every impenitent ſinner.* Surely, if this were ſeriouſly conſidered, and laid to heart, that thou art under the *wrath* and *curſe* of *God*, both in this life, and that which is to come; it would ſo ſtartle thee, that thou wouldeſt not be able to eat, or ſleep, or work, without fear and trembling, when for ought thou knoweſt, the next hour might wrap up thy ſoul in everlaſting flames. And yet here is thy miſery, thou wilt ſcarely ſpend a ſerious thought upon it from one day to another, but act as ſecure and ſenſeleſs, as if thou wert in no danger at all.

O ſinner, Is this a ſtate to be at reſt and ſecure in? To be ſo jolly and merry in? Thou art merry, taking thine eaſe and pleaſure; but Man, what is thy condition? What! under the wrath and curſe of God? at the very mouth of Hell, in hazard every hour of dropping down into the Lake of Fire? and yet ſo merry and ſecure?

2. *How ſhould the conſideration of the dreadful deſert of ſin, raviſh our ſouls with an admiration of the ſurpaſſing love of Chriſt*; in bearing our ſins in his body on the Tree, and there offering up his Life as an all-ſufficient Sacrifice and Satisfaction to Gods Juſtice; to free us from that wrath and curſe of God, which neither we, nor the Angels in Heaven, were able to bear! What can more endear our hearts to Chriſt than this?

3. *Doth every ſin deſerve the wrath and curſe of God, oh then what cauſe have we to humble our ſelves, that we have had, and ſtill have, ſuch low and light thoughts of ſin:* in ſo much that we can readily embrace it without any fear, willingly commit it without any remorſe; yea live in a courſe of ſin without any checks of conſcience. Surely would we but look upon ſin in the ſufferings of Chriſt, and ſee what breakings and bruiſings, what woundings and ſufferings it brought upon him. Or could we lay our ears to the mouth of Hell, and hear the ſhriekings and howlings of the damned there, we could not but have other thoughts of the merit and deſert of ſin; and be more humbled for the ſlight thoughts we have had thereof.

4. *If every ſin make us liable to the wrath and curſe of God, ſurely then it becommeth us, to uſe our utmoſt care and circumſpection, for the ſhunning of every ſin:* By avoiding all occa-

ſions

ſions and allurements which may draw us thereunto; and by watching againſt ſin in all companies, in all places, and at all times. No ſooner do we remit our Chriſtian watch, but we are thereupon apt to fall into ſin. Whereupon our Saviour adviſeth his Diſciples, that they *watch and pray*; *leſt they enter into temptation*; Matth. 26. 41.

22. Queſt. **Is there any means to free ſinful men out of their miſerable eſtate?**

Anſ. Yes, God hath given unto Man a Saviour.

Explic. Man being unable to help himſelf out of his wretched, miſerable eſtate; God the Father, out of his infinite wiſdom and goodneſs, found out a way and means of Mans Recovery and Redemption; *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Although the contrivance was joyntly of all the Perſons in the Trinity, yet true it is, all and every of the Perſons have ſeveral works in the effecting of Mans Salvation, in the wiſdom of his œconomy. *The Father* was the Fountain and Contriver of it: *The Son* was the means of purchaſing it, he deſcended from Heaven, took our Nature upon him, and therein offered up his own Life as an all-ſufficient Sacrifice, and full Satisfaction to Gods Juſtice for Mans Sins. *The Holy Ghoſt* applieth and ſealeth unto our hearts the benefit of our Redemption, whereby we come to be effectually partakers of it. Thus do they all concur to the effecting this great work.

But the plot and project thereof was laid by God the Father, of which there can be no cauſe aſſigned, but his free love, pity, and compaſſion; his bowels of mercy yerning over his poor Creatures, fallen into the depth of miſery, through their own careleſsneſs and Sathans malice. Thereupon the Apoſtle *Peter* giveth thanks unto God the Father, for his great mercy in contriving the way and means of our Redemption by Jeſus Chriſt,

in theſe words: *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope*, &c.

Applic. *Let the whole World admire and adore the infinite wiſdom and tranſcendent love of God the Father, to poor loſt man.*

Firſt, *His infinite wiſdom in finding out ſuch a way and means of Mans Redemption, as the Death of his own Son.* A Redeemer muſt be had, and ſuch a Redeemer as muſt die, and by dying make ſatisfaction; and where could ſuch a Redeemer be found? Man might die, but he could not ſatisfie by dying: God might ſatisfie, but he could not die. But behold, the wiſdom of the glorious God hath found out ſuch a Redeemer, who being both God and Man, might as Man become ſubiect to death, and as God might ſatisfie by dying.

Secondly, *Gods tranſcendent love to poor ſinners, in beſtowing ſuch an ineſtimable gift, as his dearly beloved Son for their redemption*; 1 John 4. 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*: and *John* 1. 16. *God ſo loved the World, that he gave his only begotten Son.* Where the love of God is ſet forth to be the primary cauſe of Chriſts coming into the World and dying for us.

Many, I know, do admire the ſurpaſſing love of Chriſt to poor ſinners, in leaving the boſome of his Father, to take our nature upon him; and therein to undergo a bitter curſed death for our redemption: but how few do ſeriouſly conſider the wonderful love of God in parting with his beloved Son, the darling of his Soul, to ſo vile and contemptible a ſtate, and ſo cruel a death, to free us from eternal death and condemnation! whereas in truth we owe as much love unto God the Father, as unto the Son.

That our hearts may be the more raiſed up to an admiration of the ſingular love of God unto loſt man herein, conſider we

1. *What kind of Son God gave for our redemption*: Not an Adopted Son, but his own Natural Son. Not one Son of many, but his only begotten Son. Not ſuch a Son as *Eſau* was to his Father, even a grief of heart unto

him

him; but his dearly beloved Son, who never displeased him, but was daily his delight, and lay in his Bosome; *Prov.* 8. 3.

2. *For whom God sent his only begotten and dearly beloved Son into the World*: Surely not for Angels, nor for Man in his innocent estate: but God commendeth his love in giving his Son to us, and for us, when we were sinners, yea enemies and rebels against him, whom he might justly have destroyed.

II. *O let the love of God have its proper fruit and efficacy upon our hearts in returns of love to him again*; let us make it our design how to live to his honour and glory, who made it his design how to glorifie us, who had plunged our selves into a state of damnation.

III. *Hath God of his free Grace and rich Mercy provided such a Saviour for poor lost sinners*; *let us then accept of him*, give him hearty welcome into our Souls, labour we to make him ours.

Two things are requisite to make Christ ours; *Gods giving* and *Our taking*. The former is done, God hath given Christ to us: 'Tis the later that lieth on us, *to take Christ*, whom God hath given. Dost thou accept of Christ? Art thou willing to venture thy Soul upon him? To deny thy self, thine own lusts, and thine own righteousness? Be one of his hearty Disciples and Followers in Holiness? If this be the unfeigned purpose and resolution of thine heart, then Christ is thy Saviour and Redeemer, and thou art one of his redeemed ones.

23. Quest. **Who is Mans Saviour?**

Ans. Mans Saviour is the Lord Jesus Christ; who was both God and Man in one Person.

Explic. In this Answer the Author of Mans redemption is set forth.

1. By his *Titles*, which are two, 1. *Saviour*. 2. *Lord*.
2. By his *Names*, which are two, 1 *Jesus*. 2. *Christ*.
3. By his *Natures*, which are two, the *Divine* and *Humane*, for he was both God and Man.

4. By the *Union of his two Natures in one Perſon*; being God and Man in one Perſon.

1. *Chriſt is here ſtiled Saviour.* When Man by his Fall had deeply plunged himſelf into a ſtate of ſin and miſery, and was helpleſs and hopeleſs, in reſpect of any means of his own, for his recovery, it pleaſed the Lord out of his free grace and rich mercy, to provide him a Saviour, in and by whom Salvation is to be had, and in no other; *Acts* 4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*

The ſecond Title given unto Chriſt, is *Lord*, which in the Holy Scripture, eſpecially in the New Teſtament is frequently given him, and that in a two-fold reſpect;

1. *As with the Father and the Holy Ghoſt he is, in regard of his Divine Nature, Lord of all things*, and that *by right of Creation*; having given a being to all Creatures, the Creator of all muſt needs be Lord of all.

2. *As he is Lord of his Church*; and ſo he is, Firſt, *By Gods ordination*, God having *given him to be head over all things to the Church*; Eph. 1. 22. and *Acts* 2. 36. *God hath made him Lord and Chriſt.*

Secondly, *By right of Redemption.* He who redeemeth any out of Bondage, is in that reſpect their Lord, whom he hath redeemed: Chriſt therefore having ſaved and redeemed us from all our enemies, is in that reſpect *our Lord.*

II. For his *Names*, The firſt is *Jeſus*: This Name was given by an Angel from God; *Matth.* 1. 21. It is an *Hebrew* word, and ſignifieth *Saviour.* The Angel that gave the Name *Jeſus*, giveth this reaſon thereof, *He ſhall ſave his People from their ſins*; Matth. 1. 21. His other Name is *Chriſt*, which was alſo attributed to him by an Angel; *Luke* 2. 11. It is a *Greek* word, and ſignifieth *annointed.* Now becauſe the whole World was diſtinguiſhed by theſe two Names, *Jews* (who were of the Church) and *Greeks* (who were out of the Church) *Acts* 14. 1. To ſhew, that Jeſus Chriſt was to be the Saviour both of *Jews* and *Greeks*, even of all ſorts of People; theſe two Names, *Jeſus Chriſt*, being of

of different languages, are given to him. *Jeſus* ſhews him to be a Saviour, *Chriſt* an able Saviour, becauſe *annointed*, that is, ſet apart, gifted and enabled to the Work and Office of Mediatorſhip.

III. *His Natures are two.* Firſt, *His Divine Nature*, implied under this word *God.* Chriſt ever was and is the Eternal Son of God, being very God of very God, of the ſame Divine Eſſence and Subſtance that the Father is. The reaſon why it was requiſite that our Redeemer ſhould be God are theſe:

1. *That he might be able to endure that which for Mans ſin he was to undergo.* Such was the wrath of God againſt ſin, that it would have preſſed all the Angels in Heaven down to Hell. There was need of a Divine Power to ſupport under the Divine Wrath. Chriſts Humane Nature would have been overwhelmed with the heavy weight of Gods Wrath, had not the Divine Nature ſtrengthened and upheld it.

2. *That his obedience and ſufferings might be of an infinite price and value.* That which made the Obedience and Death of Chriſt to be of ſuch an infinite value, was, that it was the Obedience and Death of the Son of God, of him who was God as well as Man.

Secondly, *His Humane Nature is expreſſed in this word, Man.* Chriſt being the Son of God, became Man, by aſſuming the Humane Nature to the Divine. The reaſon why it was requiſite that Mans Saviour ſhould be Man as well as God, are theſe:

1. *In General, That he might die.* For the doom againſt ſin, *Thou ſhalt die the Death*; Gen. 2. 17. went out of Gods Mouth before ſin was committed. Now every word of God muſt ſtand, ſin therefore being committed, death muſt be undergon, and Chriſt who undertakes to be our Redeemer, muſt die for our ſins: but as God he could not die; therefore it was requiſite that he ſhould aſſume ſuch a nature as was ſubject to death.

Secondly, *That in the ſame nature which had ſinned, ſatisfaction for ſin might be made. Since by Man came Death, by Man came alſo the Reſurrection of the Dead*; 1 Cor. 15. 21. Juſtice required that the nature which ſinned ſhould die for ſin; Mercy therefore afforded ſuch a Surety as might be agreeable to Juſtice.

IV. In the next place followeth *the Union of the two Natures, in our bleſſed Saviour*, expreſſed in this phraſe, *God and Man in one perſon.* He being God aſſumed the Humane Nature into the Unity of his Divine Perſon. In this reſpect the Union of Chriſts Natures is called an *Hypoſtatical Union*, which is ſuch an Union as makes one Perſon; which Union is not by converſion of the God-head into the Man-hood, nor of the Man-hood into the God-head; but it is ſuch an Union as makes two Natures one Perſon, and yet the Natures remain diſtinct Natures; as we ſee in the Union of Mans Soul and Body. The Soul is a Spiritual Subſtance and ſubſiſts of it ſelf, when it is ſeparated from the Body: the Body is a Carnal Subſtance, yet both theſe united make but one Man, one Perſon. So Chriſts Divine and Humane Nature being united make but one Perſon, never to be ſevered one from the other: but he continueth to be God and Man in two diſtinct Natures and one Perſon for ever. The reaſon of this Union was, becauſe he was to be Mediator between God and Man, and to reconcile God to Man, and Man to God, meet therefore it was, he ſhould have intereſt in both Natures.

Applic. This affordeth ſeveral uſes

1. *Of Admiration.* For Chriſts taking our Humane Nature into his Divine, was the moſt incredible thing that ever was. And truly, Supream Majeſty to be clothed with the rags of our Humanity, the Deity to be incarnated; is ſuch a thing that Speech cannot expreſs it, Wit cannot conceive it, but Men and Angels ſtand amazed at it. If *Solomon* did admire and wonder that God ſhould dwell in the Temple, which was all as glorious as the Wit of Man could deviſe: How then may we admire, and wonder that God would dwell in mans frail weak Nature.

If Chriſt had taken our Nature upon him, when our firſt Parents ſtood in their Innocency, when all the Creatures did ſervice to them, then it had not been ſo great a wonder; but that our Saviour ſhould deſcend from Heaven, and take upon him the form of a Servant, this is as the Apoſtle terms it, *a great myſtery, full of wonder and aſtoniſhment.*

2. *Of*

2. *Of Information*, *To inform us of the great advancement of our Humane Nature, by Christs assuming it into Union with his Divine.* For hereby Mans Nature is highly advanced and honoured above the Nature of Angels. So as we may well cry out with the Psalmist, *Psal.* 8. 4. *Lord, what is Man that thou art mindful of him, or the Son of Man that thou so regardest him?*

3. *Of Exhortation*, *How should the consideration hereof stir us up to a serious inquisition, what we should do for the honour of Jesus Christ, who hath so far honoured us?* The truth is, as it is a sign of an honest and thankful heart, so it is our duty, and will be our wisdom, to be often casting and contriving with our selves what we may do, whereby we may bring glory unto Christ; which will not only be acceptable unto him, but likewise prove very comfortable unto our own Souls; as being an evident sign of the working of Christs Spirit in us, and that we have tasted much sweetness in him.

24. Quest. **How did the Son of God take to himself Mans Nature?**

Ans. The Son of God did take to himself Mans Nature, by being conceived in the Womb of the Virgin *Mary* by the Holy Ghost, and born of her, but free from sin.

Explic. This Answer setteth forth Christs Incarnation, in which are two things especially to be noted:

1. *That our blessed Saviour became Man*, Acts 17. 31. He was not only in the form, and fashion, or shape of a Man, but a true and real Man.

First, *He had the two essential parts of a Man*, an Humane Body, and a reasonable Soul; *Matth.* 27. 58. *Matth.* 26. 38.

Secondly, *He took on him the frailties and infirmities of Man*; only here note, that of Humane infirmities.

1. *Some are Personal*, Such as befal particular Persons, arising from accidental causes; such as *Madness*, *Blindness*, *Deafness*; and these Christ did not assume, for he

took not any Mans Perſon, but the Nature of Man upon him.

2. *Some are common to all Men*, as *Hunger*, *Thirſt*, *Wearineſs*, *Grief*; and ſuch as theſe Chriſt was ſubject to: Mans ſinful Infirmities he took not.

II. *How Chriſt took Mans Nature.* To this its anſwered, *By his being conceived in the Womb of the Virgin* Mary *by the Holy Ghoſt, and born of her.*

Firſt, *He was conceived by the Holy Ghoſt*, by whoſe power,

1. His Body was miraculouſly formed of the Subſtance of the Woman, without the concurrence of Man.

2. It was ſanctified and ſeparated from ſin, in the very inſtant of its forming.

3. His Humane Nature was united to the Divine, and this alſo in the very inſtant of his conception. His Humane Nature had never any diſtinct Subſiſtence in it ſelf, but in its very conception; and the creating of his Soul, was united to, and made one Perſon with the Son of God.

Secondly, *He was born of the Virgin* Mary. Of a *Virgin*, for ſo it was propheſied of him; *Iſa.* 7. 14. And her Name is mentioned, that it might be known that ſhe was of the Linage of *David*, from whom the *Meſſiah* was to ſpring.

Applic. 1. *This doth inform us of the tranſcendent love of Chriſt to our Souls.* That for us Men, and for our Salvation, he ſhould ſo far humble himſelf, as not only to become Man, but to be conceived in the Womb of a poor Virgin, and therein to abide ſome moneths: Oh the amazing, matchleſs love of Chriſt herein!

2. *This ſhould teach us to be content with any abaſement for Chriſts ſake*; and willingly to ſtoop to any thing wherein we may do him ſervice: yea, to be of no reputation for his ſake. A notable Example hereof we have in *Moſes*, who when he was highly advanced in the World, being the Adopted Son of *Pharaohs* Daughter, who, as *Joſephus* writes, was the only Child King *Pharaoh* had, and ſhe Childleſs, and ſo in a probable way of inheriting the Crown; yet ſaith the Apoſtle of him; *Heb.* 11. 24. *When he was come to years he refuſed to be*

called

called the Son of Pharaohs *Daughter, but choſe rather to ſuffer affliction with the People of God, than to enjoy the honours and pleaſures of* Egypt *for a ſeaſon.*

3. *Chriſt taking upon him, together with our Nature, the infirmities thereof, ſin only accepted*; is a ſingular ground of comfort unto us, in that we may thereby be aſſured of his pity and compaſſion towards us, in all our trials and temptations. For he having experienced the infirmities and diſtreſſes whereunto our Humane Nature is ſubject, is thereby the more moved and ſtirred up to help and ſuccour us in all our miſeries. For as the Apoſtle ſpeaketh, *Heb.* 2. 17. *He became like unto us, that he might be a merciful High Prieſt*, that is, that he might the more pity and compaſſionate us in all our troubles; which he will not fail to do, if we ſincerely depend upon him. Truly, ſeeing Natural Reaſon teacheth Men in their troubles and diſtreſſes to fly unto them, of whoſe power, pity, and compaſſion, they were moſt aſſured: then by the ſame reaſon ought we in our trials and temptations to fly unto Chriſt, who is moſt able to help us; being God all-ſufficient, and likewiſe moſt ready and willing, being Man, who hath experienced the ſame in his own Perſon.

25. Queſt. **What Offices did Chriſt take upon him to work out our Salvation?**

Anſ. Chriſt took upon him Three Offices, He became a Prophet, a Prieſt, and a King.

Herein Chriſt was exalted above all the Sons of Men. There have been ſome amongſt Men, that have been in one or two of theſe Offices; but no Man in all Three, as a Learned Man obſerves. *Moſes* was a Prophet, *Aaron* was a Prieſt, *Solomon* was a King, *Melchiſedeck* was King and Prieſt, *Samuel* was Prieſt and Prophet, *David* was King and Prophet; but only Chriſt was King, Prieſt, and Prophet.

26. Queſt. **What is the chief work of Chriſts Prophetical Office?**

Anſ. The chief work of Chriſts Prophetical Office is, to make known his Fathers Will unto his Church by his Word and Spirit.

Explic. Three things are here to be noted,

1. *That Chriſt is the Prophet or Teacher of his Church*, according to that, *Acts 7. 37.*

2. *What it is that Chriſt taught or revealed to his Church*: This is expreſſed to be, *the will of his Father*; that is, All that which God will have us to believe or to do, in order to our Salvation; all matters of *Doctrine*, and all matters of *Duty*. There's nothing neceſſary to be believed or known; there's nothing neceſſary to be done, towards our obtaining Salvation, but Chriſt our Prophet revealeth it to us.

3. *How Chriſt revealeth it to us*, namely,

Firſt, *By his Word*, both by the Scriptures, which are his written Word, and by his *Miniſters*, who are to Preach and to Expound his written Word; concerning whom he therefore ſaith, *Luke* 10. 36. *He that heareth you, heareth me.* When Miniſters Preach to you, Chriſt Preacheth to you by them: when Miniſters Inſtruct or Exhort you, Chriſt Inſtructeth and Exhorteth by them.

Secondly, *By his Spirit*, The Word, by the Miniſtry thereof, Preacheth to the Ears, the Spirit Preacheth to the heart. The Word layes down, and layes before us all the will of God; and the Spirit lays open, expounds and applies it to us. Chriſt doth not teach by the Word, without the Spirit; nor doth he teach by the Spirit without the Word, but by both conjunctly. The Word cannot teach us alone without the Spirit, and the Spirit will not teach us alone without the Word. The Spirit doth not teach us ſome things, and the Word other things, but both concurr to teach us the ſame things.

Applic. 1. *Let no Mans Preaching* (however it may pretend

pretend to be from the Spirit) *be regarded or embraced*, if it be not according to, and out of the written Word; *Iſa.* 8. 20. *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is, becauſe there is no light in them.*

2. *Let no man ſatisfie himſelf with the bare teaching of a Man, though a Miniſter of Chriſt.* Lift up thine heart, for the Spirit, both to enlighten thee in the underſtanding of the Word, and effectually to apply and work it upon thine heart.

3. *Is Chriſt the Prophet and Teacher of his Church? then let all Chriſtians learn of him:* So he requires, *Matth.* 11. 29. *Learn of me.* To paſs by matters of Doctrine at preſent, There are three great practical Leſſons which he teaches all his Diſciples; *Matth.* 16. 24. *If any man will come after me, let him deny himſelf, and take up his Croſs and follow me.* Here are Three Leſſons that Chriſt teacheth:

1. *Self-denial.* 2. *Patience under the Croſs.* 3. *The following of him.* And the laſt of the three Leſſons is comprehenſive of the two former, and of all other Leſſons that Chriſt teacheth. For our following of Chriſt, notes,

Firſt, *Our following his Example*; who denied himſelf, and took up his Croſs before us.

Secondly, *Our following his Precepts*: Our doing all things whatſoever he hath commanded us; and this notes Univerſal Holineſs; our walking in all the Commandments of God blameleſs; our being Holy in all manner of Converſation.

Wilt thou be a Chriſtian? Know and conſider what thy Chriſtianity will coſt thee; thou muſt reſolve upon a Self-denying life, and count upon a life of tribulation. He that is for Self-pleaſing, for Self-ſeeking, is no Diſciple for Chriſt. Thou muſt no longer walk in the way of thine own heart, to the gratifying thy *fleſhly luſts*; but muſt renounce thy former merry, *ſenſual life*, if thou wilt be indeed a Diſciple of *Chriſt*. Art thou for *holineſs*? Canſt thou find in thine heart to abandon thy former *ſinful courſes*, and to become an *holy man*? Art thou willing and reſolved from henceforth to have thy converſation in all things as becometh the Goſpel? To give thy ſelf to walk before

before the Lord in all good conſcience? This is the great *Leſſon* that *Chriſt* teacheth, which if thou haſt learned, then art thou indeed a Diſciple of *Chriſt*.

But if thou ſayſt, O 'tis too hard a *Leſſon* for me to learn, I cannot bear it, yea my Heart hangs after my *carnal liberty*, and riſes againſt this *holy ſtrictneſs*; then never henceforward count thy ſelf a Diſciple of *Chriſt*. Theſe Leſſons *Chriſt* teaches all his Diſciples, and will own no man for a Diſciple of his, that will not learn them. Learn to deny thy ſelf, learn to be holy, or lay down all pretences to *Chriſt* and *Chriſtianity*.

27. Queſt. **What are the parts of Chriſts Prieſtly Office?**

Anſ. The parts of Chriſts Prieſtly Office, are, To make Satisfaction and Interceſſion.

Explic. In this Anſwer are contained the two general Parts of Chriſts Prieſtly Office,

I. *To make Satifaction.* II. *To make Interceſſion.*

I. The firſt part he did when he was upon Earth, by offering up himſelf a ſacrifice to ſatisfie *Divine Juſtice.* The latter he doth in Heaven, ſitting at Gods right hand, he ceaſeth not to make interceſſion for us.

To offer Sacrifice, and make Interceſſion, were the two principal Works of the *High-Prieſt* under the Law. In many of the *Legal Offerings*, firſt, the Beaſt was ſlain on the Altar, and then the Blood was, together with Incenſe, carried by the *High Prieſt* into the *Holy of Holies*; with the Blood he ſprinkled the *Mercy-ſeat*, and with the Incenſe he cauſed a Cloud to ariſe over the *Mercy-ſeat*; Lev. 16.11,15. Thus Chriſt was firſt ſlain, when he was offered up a Sacrifice; and then carried his Blood into the *Holy of Holies*: namely, the Heavens; *Heb.* 9.12. And there makes Interceſſion for us, by the vertue of that Blood; a Type whereof was that *Cloud of Incenſe*, made by the *High-Prieſt* under the *Law.*

For the better clearing the fore-mentioned particulars, know,

1. *The*

1. *The Sacrifice which Chriſt as Prieſt offered up was himſelf.* Indeed the humane nature of Chriſt only was offered up. For the Deity, ſimply conſidered in it ſelf, could not ſuffer, much leſs be offered up a Sacrifice; yet by reaſon of the near union of the two *Natures* in one *Perſon*, he is ſaid *to offer up himſelf*; Heb. 7. 27. and to *give himſelf*, as *Eph.* 5. 2. This Title *Himſelf*, having reference to that Perſon, who was both God and Man, ſheweth the price of our Redemption to be of infinite value.

2. *The Altar on which Chriſt offered himſelf a Sacrifice*; if it be conſidered as the place, whereon this ſacrifice was laid, it was *the Croſs*; the Hiſtory ſheweth that he was *nailed* to the Croſs. But conſidered as that which ſanctifieth the ſacrifice (for which end Altars were made, *Matth.* 23. 19.) the Deity was the Altar. Thus we have Chriſt-Man a ſacrifice, Chriſt-God an Altar, Chriſt-God-Man a Prieſt. Admirable Myſteries to ſtrengthen our faith.

3. *The chief end of Chriſts offering up himſelf a ſacrifice, was, to make ſatisfaction to Gods Juſtice for our ſins, and ſo to reconcile us unto God.* Chriſts ſacrifice on the Croſs was of ſuch efficacy, that Gods Juſtice was thereby abundantly ſatisfied for the ſins of his people. Yea it was ſufficient for the ſins of all men that ever were, or ſhall be; which appeareth, as by the extremity of his death and ſufferings, ſo by the dignity of his Perſon, which was ſuch as made his ſufferings for a time, to be equivalent to our deſerved ſufferings for ever.

The other benefit flowing from the ſacrifice of Chriſt, was *Reconciliation with God.* Whereas there was a real breach and enmity between God and Man, by reaſon of ſin, we are now by Chriſts death and ſacrifice, reconciled unto God; yet are we not actually reconciled, until we ſincerely repent and believe in Chriſt.

II. *The other part of Chriſts Prieſtly Office, is his making interceſſion for us*; which he doth ſeveral wayes;

1. *By preſenting himſelf to his Father for us*; as *Heb.* 9. 24. *Chriſt is entred into Heaven, to appear in the preſence of God for us.*

2. *By manifeſting his will to have ſuch and ſuch partakers of his ſacrifice*, Joh. 17. 24. ſaith our Saviour, *Father, I will, that*

that they alſo whom thou haſt given me, be with me, where I am, that they may behold my glory.

The word *Interceſſion*, properly ſignifieth *ſupplication for another*, 1 Tim. 2. 1. It is attributed to Chriſt, eſpecially as he is in heaven, by way of reſemblance. The reſemblance may be taken from the *Favorite of a King*, who is always at Court in the Kings preſence; and thereupon preſents his friends petition to his Majeſty, and intercedes for him, till it be granted. Or elſe it may be taken from an *Attourney* or Advocate in Courts of Juſtice, who appears for his Clients in the Court, ſuſtains their perſons, pleads their cauſe, anſwers their adverſaries; ſupplicates the Judge, and procures ſentence to paſs on their ſide: For proof hereof Chriſt is expreſly called an *Advocate*; 1 Joh. 2. 1. Yet muſt we not literally take Chriſts interceſſion, as if in heaven he proſtrated himſelf before his Father, and made actual ſupplication to him. Theſe things were a part of his humiliation, which he performed on earth, *Heb.* 5. 7. He is now exalted, and the things which now remain for him as our Prieſt to be done, are matters of Dignity and Authority; which may all be brought to the two Heads before-mentioned.

1. *A preſenting of himſelf to God for us.*
2. *A preſenting of his will for our ſalvation.*

1. For the firſt, *Chriſt doth preſent himſelf to God in our nature, as our ſurety.* He once took our fleſh, and ever retains the ſame. In this our Nature he became our Surety; *Heb.* 7. 22. Being our Surety, he did whatſoever was requiſite to be done by us for attaining to life; and ſuffered what we had by ſin deſerved. Having thereby ſatisfied Gods Juſtice, pacified his Wrath, overcome Death and Devil, procured Gods Favour, and purchaſed Eternal Life.

In teſtimony of his full accompliſhment of all theſe, with Divine Power he roſe from the Dead, and with Divine Glory aſcended into Heaven; where he appears in the preſence of God for us.

2. *Chriſt may be ſaid to make interceſſion for us, by preſenting his will to have ſuch and ſuch partakers of the benefit of his ſacrifice; which he doth in regard of his Divine Nature.* As the fore-mentioned preſenting of himſelf had immediate rela-

relation to his Humane Nature; ſo this to his Divine Nature. In his Body he ſits and appears in Heaven. *Stephen* ſaw the Son of Man, that is, *Chriſt* in his humane nature, ſtanding at the Right Hand of God in Heaven; *Acts 7. 56.* But to will that ſuch and ſuch ſhould be made partakers of what he hath done and ſuffered, is as he is God. By this Will we are ſanctified, and thereby the benefit and vertue of Chriſts Obedience and Paſſion is made ours.

Thus Chriſts Interceſſion ſetteth out the perpetual vigor of his ſacrifice, and the continual application thereof to Believers. His Body ſacrificed is ever before God; which implieth the perpetual vigor thereof. Being our Prieſt, he ever willeth that we ſhould partake of his ſacrifice; which implies the continual Application thereof.

Learn hence,

Applic. 1. *To get this great High Prieſt to be your High Prieſt.* The High Prieſt under the Law was only an High Prieſt for *Iſrael*, the *Natural Iſrael*; and Chriſt is an High Prieſt only for the *Spiritual Iſrael*, the peculiar people of God by faith.

Iſrael was firſt, *A circumciſed people*; ſecondly, *A ſeparated people*; that were ſeparated from the reſt of the world unto God.

Be thou a *circumciſed one*, circumciſed in heart, by the purging away thy natural filthineſs and pollution. And be thou *a ſeparated one*, ſeparate thy ſelf from the evil ways and evil manners of this wicked world, unto the Law of thy God, and then thou art one of the *Iſrael* of God, and Chriſt is become a Prieſt for thee, even for thee. Continue not among the unclean and uncircumciſed world, follow nor the courſe of the world, fulfilling the deſires of thy fleſh and of thy mind, in hope that Chriſt will ſatisfie for thy ſins however. Chriſt will be no Prieſt, neither will he make ſatisfaction for them that will ſtill go on in their ſins with this ungodly world: Therefore come out from among them, and be a ſeparatiſt from their ungodly ways, and he will receive thee, and appear before God for thee.

2, *Hath*

2. *Hath Chriſt ſatisfied the Lord for thee? Let him alſo ſatisfie thee.* Get Chriſt to be thine, and let this ſatisfie thee, and quiet thy Conſcience againſt all the accuſations of the Devil, and thine own ſelf-accuſing, and ſelf-condemning heart. Whatever guilt there is upon thee, whatever accuſations there are againſt thee, truſt upon Chriſt, and he will anſwer for all. Be not encouraged to go on in thy ſin, becauſe Chriſt hath ſatisfied for ſin. Chriſt will be no Advocate for wilful impenitent ſinners. Repent of thy ſins, and turn away from them all, and then comfort thine heart in this, that Chriſt hath fully ſatisfied for all thy guiltineſs.

3. *Hath Chriſt offered up himſelf a ſacrifice for thee? Offer thou up thy ſelf a ſacrifice to him*; Rom. 12. 1. Look upon thy ſelf as no longer thine own, but become wholly the Lords, *a living ſacrifice, holy and acceptable to God.* Hath Chriſt been a ſacrifice for thee, and wilt thou ſtill ſacrifice thy ſelf to the Devil and thine own hearts luſts? God forbid. Give thy ſelf to the Lord, to glorifie him in thy body and in thy ſpirit, which are his; 1 *Cor.* 6. 20.

4. *Doth Chriſt make interceſſion for thee? Doth Chriſt pray for thee? Then thou mayeſt with the more confidence pray for thy ſelf.* Whenever thou prayeſt for pardon of thy ſins, for power againſt ſin, for grace, peace, or comfort, or whatever good thing thou vvanteſt, O vvhat hope is there that thou mayeſt prevail and obtain vvhat thou prayeſt for, vvhen Chriſt himſelf joyns in prayer vvith thee! Suppoſe thou ſhouldeſt hear Chriſt ſpeaking thus for thee, *Father, Hear this poor ſoul, pardon him, and accept him, grant him his hearts deſire, and fulfil all his petitions.* Suppoſe thou ſhouldeſt hear Chriſt joyning thus in prayer vvith thee and for thee. O hovv vvould this encourage and enlarge thine heart in prayer for thy ſelf! And vvhat lively hope would it give thee, that thou ſhouldeſt be heard in the things thou prayeſt for! Why this encouragement thou mayeſt take (if thou be a believer) what ever thou prayeſt for, according to the will of God, Chriſt joyns in prayer with thee and for thee.

28. Queſt. **What are the parts of Chriſts Kingly Office?**

Anſ.

Anſ. Chriſt as King doth govern his Church, provides for her all needful good things, and protects her from all enemies.

Explic. The Parts of Chriſts Kingly Office in reference to his Church and People are three: Firſt, *To govern them.* Secondly, *To provide for them.* Thirdly, *To protect them.*

I. *Chriſt as King governeth his Church and People.* Now Chriſts Governing his Church, is partly *External*, and partly *Internal.*

Firſt, *External, by his Word.* Chriſt governs by Laws, and his Laws are in his Word. The Scriptures are Chriſts Statute-Book, by which he governs, wherein his Laws are revealed: And alſo by ſuch *Officers* as he hath appointed to ſtand in his room, to put his Laws and Orders in execution. And theſe are both *Civil*, as *Kings* and other *Governours* under them, who are therefore called *Nurſing-Fathers of the Church*; Iſa. 49. 23. And *Eccleſiaſtical*, to whom the *Diſpenſation* of the *Word* and *Sacraments*, and the exerciſe of *Spiritual Diſcipline* is committed.

Secondly, *Chriſts governing his Church, is partly Internal, by his Spirit.* By this Internal Government, he ſo powerfully works upon them, as he makes them willingly to ſubject themſelves to him, *Pſal.* 110. 3. If they have been as Wolves, Leopards, Lyons, Bears, or the like, by this inward work of Chriſt he ſo altereth their Natures, that they become as Lambs, Kids, and little Children. In governing them inwardly by his Spirit, Chriſt enlightens their Underſtanding, boweth their Wills to his, ſetteth their Affections on right objects, and wholly reneweth them. Thus can no other King govern his people, they cannot inwardly work Obedience and Subjection in them.

II. *Chriſt as King provides for his Church.* His providing extends to all things needful for Soul or Body, even to all Temporal and Spiritual Bleſſings. For Temporal Bleſſings, we read, that they who followed Chriſt, profeſſed that they lacked nothing; *Luke* 22. 35.

If in his Wiſdom he ſuffer any of his to want, he can, and will teach them, as he taught his Apoſtle, contentedly

and comfortably to be hungry, and ſuffer need, as well as wiſely to be full and abound; *Phil.* 4. 12. *As for ſpiritual bleſſings*, that which the Apoſtle ſaith of the Saints at *Corinth*, 1 Cor. 1. 7. is true of all Saints every where; *They come behind in no gift*, or they are deſtitute of none: Yea farther, Chriſt as the King of Heaven, provides an heavenly inheritance for us; *Matth.* 19. 29.

3. *Chriſt as King protects his Church.* And his protecting of his Church, extends as far as his providing for it: For he protects it from Temporal, Spiritual, and Eternal Enemies. The reſt which the Church had in the Apoſtles time, giveth inſtance of his protecting it from temporal evils. If he ſuffer it to be afflicted, its voluntarily and wiſely, for his own glory and his Churches good, and he will afford her ſufficient ſupport in the greateſt trials.

The aſſiſtance which Saints have againſt Satan and his temptations, *Luk.* 22. 32. giveth evidence of his protecting them from ſpiritual enemies: And their freedom from damnation, *Rom.* 8. 1. doth the like in regard of eternal evils.

Chriſt protects his Church from her enemies; Firſt, *By reſtraining them.* Secondly, *By overcoming them.*

1. For the firſt, *Chriſt as King doth powerfully reſtrain the enemies of his Church*, from executing their wrath and rage againſt them; *Pſal.* 76. 10. *The remainder of wrath thou wilt reſtrain*; that is, when he hath ſuffered their rage to boil up to that height as to accompliſh his own gracious ends, then he puts a ſtop, ſuffers it to riſe no higher, nor to continue longer than he pleaſes: Neither Men nor Devils ſhall ſtrike a ſtroke, nor ſpeak againſt the Saints, farther than the Lord permits them. He hath them all in Chains, and though they will go to the utmoſt, yet they cannot go an inch beyond their Chain.

2. *Chriſt as King will conquer and deſtroy his, and his Churches enemies.* He will not only tie them up, but tread them under his feet, and utterly deſtroy them. *He muſt reign till he hath put all his enemies under his feet*, 1 Cor. 15. 25. The Saints are the Wheat, the Enemies are the Chaff; the Son of man ſhall preſerve, *and gather the Wheat into his Garner, but the Chaff ſhall he burn up with unquenchable fire*; Mat. 3. 12.

The ſtate of the Church is ſet forth by the *Burning-*

buſh,

buſh, Exod 3. 2. which though it were all on a flame, yet was it not conſumed: For Chriſt was in the Buſh. The good will of him that dwelt in the Buſh, though it kept it not from burning, yet it kept it from conſuming.

Yea the Saints are as the three Children in *Nebuchadnezzars* furnace, who were all preſerved, becauſe the Son of God was with them, and kept them; but the fuel was all burnt up: The enemies of the Church are all but the fuel, which though they ſet the Church on fire, ſhall themſelves be burnt up, and conſumed.

Applic. Learn hence, 1. *To own Chriſt as your King*, and that not by giving him the Verbal Title of *King*, but by paying him the *Tribute*, and yielding him the *Homage*, and *Obedience*, which is due to him; *Why call ye me Lord, and do not the things that I ſay?*

2. *Prove your ſelves to be Chriſts Subjects*, which you may do by theſe following particulars:

1. *By your Univerſall Obedience to all his Laws.* Chriſts Subjects will not pick and chuſe, in ſome things obey, and in other things refuſe; but *will have reſpect to all his Commandements*, Pſal 119. 6. Though they cannot fullfil all, yet their aime and endeavour is to walke in all the Commandements of Chriſt blameleſs.

2. *By the Conſtitution of your Spirits, and the courſe of* your *Lives.* Chriſts Kingdom is not of this world, and his Subjects are no men of this world. They neither have *the Spirit of this World*, an earthly mind, nor ſeek *their portion in this World*, an earthly portion; nor have *their Converſation according to this World*, a Carnal Converſation; but their hearts, and their portion, and their Converſation is in heaven.

Would thou know, whether Chriſt be thy King? Enquire whether thou be his Subiect. Haſt thou unfeignedly reſigned up thy ſelf unto his Dominion? And doſt thou walk before him in all good conſcience, and all manner of holy Converſation? Doth both thine heart, and thy life ſay to him, *Lord I am thine*? Surely he then ſayeth to thee, *Soul thou art mine.*

Again, Let me ask thee, Is thine heart above? Is thy treaſure above? *Doſt thou chiefly ſeek the Kingdom of God, and his righteouſneſs?* This will evidence to thee, that

thou belongeſt to him whoſe Kingdom is not of this World.

29. Queſt. **How far did Chriſt humble himſelf for our Redemption?**

Anſw. Chriſt humbled himſelf in his Birth, Life, Death, Burial, and Lying in the Grave.

Explic. This Anſwer contains ſeveral parts and degrees of our Savours humiliation.

1. *Chriſt humbled himſelf in his birth*, in that he, who was God from all eternity, was in the fullneſs of time born of a Woman, the great Creator of a Creature. *Solomon* ſtood admiring, *that the great God whom the Heaven of Heavens could not contain, ſhould dwell in that ſtately Temple, which he had built for the honour of his Name*; 2 Chro. 6. 18. Much more may we admire and wonder, that the great God ſhould condeſcend to dwell in a body of fleſh.

Yea Chriſt was born in a Low Condition, in which reſpect he is ſaid to take upon him *the form of a Servant*. He who was in the form of God, condeſcended to take *the form of a Servant*, that is the nature of man in a low, and ſervile ſtate. Chriſts birth was attended with many abaſing circumſtances.

1. He was born not in a princely Palace, but in *a Common Inn.*

2. Not in the beſt Chamber there, but in the *very Stable.*

3. Being born, he was wrapped up in mean, and poor Swadling cloaths, and laid in a *Manger*, inſtead of a *Cradle*, *Luk.* 2. 11.

II. Chriſt humbled himſelf in his life, in two particulars eſpecially:

Firſt, *In that he was made under the Law to fullfil it, which he did to the utmoſt.* He who was the Law-giver, and in that reſpect above the Law, ſubjected himſelf thereunto, both to the *Creemonial*, and *Moral*-Law. To the *Ceremonial*, in being circumciſed the eighth day: And to the *Moral*-Law, in obſerving the precepts thereof.

And whereas the Law requireth of us not only an

Active

Active Obedience, in doing what is commanded, but likewiſe a *Paſſive Obedience*, in ſuffering the puniſhment threatned upon our diſobedience; we being unable either to do the one, or ſuffer the other; Jeſus Chriſt as our Surety, in our ſtead did both perform what we ſhould have done, and ſuffered what we ſhould have born: In which reſpect he is ſaid, *to be made under the Law, that he might redeem them, that were under the Law*; Gal. 4. 4.

Secondly, *Chriſt humbled himſelf in his life by undergoing the miſeries of this life.* His whole life was a continued ſuffering, even from his birth to his death.

1. *In his Infancy*, before he could go, he is conſtrained to flie into *Ægypt*, for the preſervation of his life from cruel *Herod*, who thirſted after his Blood. The world no ſooner received Chriſt, but it perſecuted him; chaſing him into foreign Countries; *Matth.* 2. 13.

2. *In his Youth, he humbled himſelf*, by taking pains in the poor Occupation of his ſuppoſed father *Joſeph*, as appeareth by the queſtion of the *people*; Mar. 6. 3. *Is not this the Carpenter?*

During his abode upon earth, he was ſubject to all humane infirmities and afflictions, which are generally incident to all men; as heat and cold, hunger and thirſt, wearineſs, poverty, and the like.

3. *When he began to execute his Miniſterial Office*, then was he grievouſly aſſaulted with Satans powerful and ſubtile temptations. He ſpendeth his life in doing well, and hearing ill. He is reproachfully called an *Impoſtor*, a *Deceiver*, *a Friend of Publicans and Sinners*; and what not?

4. *But eſpecially towards the latter end of his life, in his agony in the Garden*; when he was deeply affected with the ſenſe and apprehenſion of the wrath of God incenſed againſt our ſins; as appeareth by ſeveral effects which followed thereupon; as,

Firſt, *It forced ſtrong cries and tears from him for freedom from the ſame*, in theſe words, *Father if it be poſſible, let this cup paſs from me*; that is the cup of his Fathers wrath; which our ſins had imbittered.

Secondly, *Chriſts requeſt to his Father not being granted, as to deliverance from his ſufferings* (though as to ſupport under them he was heard) *He ariſeth from prayer, and goeth*

to his Diſciples; as a man in extremity will try all ways and means for help and ſupport: and thereupon relates his preſent ſad condition unto them, telling them, that *his ſoul was exceeding ſorrowful unto death.* 'Twas a deadly ſorrow that was upon him. But alas, his Diſciples were ſo far from affording him any comfort, that they added to his ſorrow; by giving themſelves more to ſleep than to prayer.

Thirdly, *Another effect was his bloody ſweat.* The Evangeliſt ſaith, *His ſweat was, as it were, great drops of blood falling down to the ground*; and that *in a cold night*: for we read of a fire in the High-Prieſts Hall. O how dreadful was that burthen of Gods wrath which was then upon him, that put him into ſuch a prodigious ſweat. The Devil could never make him ſweat, nor the cruelty of his enemies; nor any of his painful labours and travels: but the wrath of God makes him ſweat till the blood come.

III. *Chriſt humbled himſelf in his death, undergoing the bitter death of the Croſs.* He was crucified, whereby is meant the faſtening him to a great Croſs of Wood, whereto his hands ſtretched out abroad, and his feet cloſed together, were nailed. He was put to this kind of death, partly, *By the wiſe providence of God*, it being a *curſed death*, and partly, *By the malice of his enemies*, they knowing it to be both a *ſhameful* and a *painful death.* So that, the death on the Croſs was a *curſed*, *ſhameful*, and *painful* death.

1. *It was a curſed death:* For the Lord of old had pronounced, that he, *who is hanged, is accurſed of God*; Deut. 21. 23. Now becauſe Chriſt had undertaken to be a Surety for us, who by ſin had made our ſelves accurſed, in the fathomleſs depth of his love to us, he would undergo the ſame, and take it upon himſelf to free us from it. And that a viſible demonſtration might be given thereof, he was nailed to the Croſs made of a Tree, and ſo hanged thereon by his hands faſt nailed. To this agrees the words of the Apoſtle, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us; for it is written, Curſed is every one that hangeth on a Tree.*

2. *The death on the Croſs was a ſhameful death, in that ſuch as were crucified hung naked.* Our Saviour, ſo ſoon as he was

was nailed to the Croſs, was lifted up naked in the view of a great confluence of people; and ſo was made a ſcorn and a ſpectacle to the World, to Angels, and to Men.

3. *The death on the Croſs was a painful death*, in three reſpects,

Firſt, Becauſe the hands and feet, being above all other parts of the Body moſt ſenſible of torment, by reaſon that they abound with nerves and ſinews, the inſtruments of ſenſe and feeling, were pierced and nailed to the Croſs with great Nails. Yea, Chriſts Body was not only faſtened to the Croſs, but all the members thereof were ſtretched forth and racked to the utmoſt extent; that ſo he might be rackt upon his Croſs, as well as crucified: which was foretold by the Pſalmiſt, *Pſal.* 22. 17. *I may tell all my bones*; and again, *All my bones are out of joynt*; which implieth a violent ſtretching and diſtenſion of his body and every member thereof, beyond their natural length. So as that expreſſion of the Church, *Lam.* 1. 22. may truly be applied to our Saviour; *Behold and ſee, if there be any ſorrow like to my ſorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger.*

Secondly, *The death on the Croſs was painful, becauſe it was a long and lingring death; hanging ſeveral hours before they gave up the Ghoſt.* *Mark* 15. 25. we read, that it was *the third hour* when they crucified our Saviour, that is, they faſtened him to the Croſs about Nine of the Clock in the morning; and in *ver.* 34. we read, that *at the ninth hour* Jeſus *cried with a loud voice, and ſoon after gave up the Ghoſt*; which was at Three of the Clock in the Afternoon. So that our Bleſſed Saviour hung ſix hours upon the Croſs, and in every minute of each hour endured ſuch exquiſite torment, as exceeded the pangs of an ordinary death; whereof the whole world ſeemed ſenſible, and was much afflicted therewith; For the *Sun in the Firmament*, at Noon-day drew in his Beams, *from twelve to three of the clock there was a darkneſs over all the earth*; Luk. 23. 44. Being unwilling, as it were, to ſee ſuch borbarous cruelty offered to the Son of God, and Saviour of the World; and was cloathed with black to celebrate his death. The Earth it ſelf ſhook, and trembled under it; and the very

Rocks rent aſunder, as if they had had a ſenſe and feeling of his unconceivable pain and torment. And the whole frame of Nature ſeemed aſtoniſhed at ſo dreadful a Tragedy.

Thirdly, *It was a painful death, becauſe it was ordinarily accompanied with whippings and ſcourgings*; which, as it was uſed by the *Romans*, was a moſt grievous puniſhment. For Hiſtory tells us, that having ſtripped the condemned perſon, and bound him to a Poſt, two ſtrong men firſt ſcourged him with Rods of Thorns as long as they were able; then two others ſcourged him with Whip-cords full of knots, until they were weary; and laſtly came two others with Whips of Wire, and therewith tore off the very fleſh with the skin. That our Saviour was thus cruelly ſcourged, appeareth from thoſe words of the Pſalmiſt, *Pſal.* 129. 3. *The plowers plowed upon my back, and made long furrows:* Which were ſpoken immediately of the Church and People of God, whoſe oppreſſions were ſo grievous, that their bodies ſeemed to be furrowed throughout with ſtripes; but prophetically of *Chriſt:* in whom it was literally verified, that his enemies by their ſcourges plowed upon his back, and made long furrows.

IV. *Chriſt being dead, was buried; which was another degree of his humiliation*, whereby he was brought to the very duſt: yea the manner of his Burial was very mean, being without all pomp and oſtentation.

V. *The laſt degree of his humiliation was his lying in the grave for a time.* The time wherein he lay in the grave, was from the Even of Friday (*Matth.* 27. 57.) to the breaking of day in the morning of the Lords day; *Matth.* 28. 1. For he was buried the Even before the *Jews Sabbath*, and lay in the grave all that Sabbath-day, and roſe about the beginning of the Firſt day of the Week; which was a great degree of humiliation: becauſe he was ſo long held in captivity and bondage under death. Yea Death and Satan ſeem'd to triumph over him all the time that he was kept a priſoner in the grave. Chriſt's continuing in the grave ſo long under the power of Death, is conceived by many Ancient and Modern Divines, to be the meaning of thoſe words in the Apoſtles Creed, *He deſcended* into *Hell*; that is, after he was dead and buried, he continued

in

in the ſtate of the dead, and under the power of death until the Third Day: but I determine nothing in this difficult point.

Applic. 1. *This doth inform us of the hainous nature of ſin.* Sure it was a monſtrous evil that brought forth ſuch a monſtrous effect. Never make light of ſin more, which kill'd the Lord of Life. Thy ſins (O man, who ever thou art) have had an hand in this horrid fact. Thou Drunkard, thou Swearer, thou Liar, and Adulterer, thy Drunkenneſs, thy Oaths, thy Lies, thine Adulteries, theſe are thy Thorns and Nails, and Spears, wherewith thou haſt pricked and pierced thy Lord. Even thou thy ſelf haſt been his Betrayer and Murtherer. O never make light of ſin any more. Sure that which hath humbled thy Lord, ſhould greatly humble thee.

2. The conſideration of Chriſts humiliation and ſuffering, ſhould ſtir us up to admire and adore the unconceivable love of God the Father, in giving his Son, and of the Lord *Jeſus Chriſt*, in giving himſelf, to be born in ſuch a low condition, to live ſuch a life, and die ſuch a death for poor worms. Surely, *great is this miſtery of godlineſs*, and greatly to be admired; *God manifeſted in the fleſh*: 1 Tim. 3. 16.

3. *Labour we to anſwer this love of Chriſt*,

1. *By our readineſs to do and ſuffer for him, whatever he calls us to.* Do'ſt thou ſay of any Duty this is too hard? Do'ſt thou ſay of any Suffering, this is too great to ſubmit to for his ſake, who ſaid not, 'tis too much to die for thy ſake? Ah unworthy wretch! rather ſay henceforth What ſhall I do? What ſhould I refuſe to do or ſuffer for him, who refuſed nothing that was behoveful for me? Oh let me do my beſt to live to him, yea and be willing to die for his Name, who lived and died for me.

2 *By our dying to ſin.* Thy ſin it is which hath crucified thy King. O let it not live, neither live thou any longer in the love, and under the power of it. Say of thy Pride, of thy Covetouſneſs, of thy ſinful Pleaſures, and of all thy Fleſhly Luſts, as they ſaid of him, *Away with them, away with them; let them be crucified.* Say to thy ſelf, *O my ſoul, ſeeing my Lord died for ſin, how ſhall I live any longer therein!*

Having

Having ſhewed the degrees of Chriſts humiliation; we come now to ſhew the degrees of his exaltation.

30. Queſt. **What are the Degrees of Chriſts Exaltation after his Humiliation?**

Anſ. The Degrees of Chriſts Exaltation, are His Reſurrection, his Aſcenſion, his Sitting at Gods Right Hand, and his Judging the World at the laſt day.

Explic. Here follows the ſeveral degrees of Chriſts Exaltation:

I. *The firſt was his Reſurrection.* The Scripture telleth us, that *on the third day he roſe from the dead*; 1 Cor 15.4. and that with the ſame body in which he ſuffered, with all the Eſſential properties thereof, but without the Common Infirmities belonging to this life. As he laid down his life, ſo he took it up again, by his own power; whereby he declared himſelf to be the Son of God, to have fully ſatisfied Divine Juſtice, and to have vanquiſhed Death and Devil.

Chriſts Reſurrection is a certain infallible truth, which is evident beyond all contradiction;

Firſt, *From many Eye-witneſſes*, who ſaw him and talked with him, after he roſe. How many Witneſſes there were, appears 1 *Cor.* 15. 5,6,7,8.

Secondly, Leſt it ſhould be objected, that thoſe many were but few in compariſon, and of his own party, and ſo their teſtimony the leſs to be credited; His Reſurrection is moſt undeniably confirmed by thoſe many Miracles which his Apoſtles and many Primitive Chriſtians afterwards did in the ſight of all the World; by which God did atteſt from heaven, that the Son of Man was indeed riſen from the dead.

For the *Time* when *Chriſt* roſe from the dead, it was *the third day*, according as he had fore-told; *Matth.* 20. 19. *He roſe not till the third day*, to give evidence of the truth of his death: For had he riſen ſooner, ſome might have queſtioned the truth thereof. *And he would not lie any*

longer

longer in the grave, *partly*, Becauſe, that after the third day, dead Carcaſſes (eſpecially if wounded) begin to putrifie, and the body of Chriſt was to riſe before it ſaw corruption; *Pſal.* 16.10. And *partly*, For the better ſtrengthening the faith of his Diſciples; which began to ſtagger, at his ſo long deferring his Reſurrection: for ſaid ſome of them, *Luke* 24. 21. *We truſted that it had been he which ſhould have redeemed* Iſrael; *and beſides all this, to day is the third day ſince theſe things were done.*

II. *The ſecond Degree of Chriſts Exaltation, was his aſcending up to Heaven*; which is likewiſe a certain truth, apparent as from many other Scriptures, ſo eſpecially from *Act.* 1. 9, 10, 11.

III. *The third degree of Chriſts Exaltation, was his ſitting at the right hand of God his Father.* This is a Metaphorical Expreſſion often uſed in Scripture. For to ſpeak properly, God hath neither right hand nor left; he is a *Spirit*, and therefore hath no bodily parts nor dimenſions. But the words are a borrowed ſpeech from earthly Kings, whoſe Cuſtom is to place ſuch perſons at their right hand, whom they would highly honour.

This Phraſe then of *ſitting at Gods right hand*, applied to Chriſt, as our Mediator, implieth the advancement of his Humane Nature next to God, above all Creatures, Angels, or others whatſoever, Yea, and it implieth his dominion over all Creatures; for all power in Heaven and Earth is committed unto him: God having inveſted him therewith, *Matth.* 28. 19. So that by Chriſts ſitting at the right hand of God, is meant,

1. *His Exaltation unto the higheſt pitch of glory*, above all Creatures in Heaven and in Earth.

2. *His Exaltation unto the higheſt degree of power and authority*; whereby as Lord and King he governeth the World, and that in order to the good of his Church and People. Not that the Father doth ceaſe to rule, but he doth it by his Son; having committed the Execution and Adminiſtration of all Judgement unto him, until all the Enemies of the Church be utterly ſubdued; which will not be until after the Day of Judgement. And then will Chriſt deliver up his Kingdom and Government unto his Father: Yet as God equal with his Father, Chriſt hath a Natural Kingdom which will never ceaſe. IV. *An-*

IV. *Another Degree of Chriſts Exaltation, is his judging the World at the Laſt Day.* Here is expreſſed,

1. *The Perſon, who ſhall be the Judge*; namely, *Jeſus Chriſt*. Though judging the world be one of thoſe Divine Works towards the Creatures, which are common to the whole Trinity; yet the Perſon who ſhall appear in the ſight of all the world, and manifeſt himſelf viſibly to be the Judge, is the Lord *Jeſus Chriſt*, God and Man; *Act.* 2. 31. *God hath appointed a day in which he will judge the World in righteouſneſs by the man whom he hath ordained*; that is, by *Jeſus Chriſt*.

2. The Perſons whom he ſhall judge, are ſaid to be *the World*; all the Men and Women that ever were in the World, muſt then appear before Chriſts Judgement-ſeat, none are excepted.

3. The Time when Chriſt will judge the World, is ſaid to be *at the Laſt Day*. Divines do much differ about the length thereof, ſome affirming it to be a Thouſand years: Others, that it will be onely a Natural Day. Others that it will be neither a truly Natural, nor Artificial Day, as we account. But ſeeing the length of this Laſt Day is not expreſſed in Scripture, it becomes not us to limit the ſame

Applic. 1. *Let Chriſtians learn to be conformed unto Chriſt, as in his Humiliation, ſo alſo in his Exaltation.* As we muſt *deſcend with Chriſt*, and be crucified with him, ſo we muſt riſe with Chriſt; as he *from the grave*, ſo we *from ſin*. And we muſt alſo aſcend with Chriſt. Chriſt is gone from Earth to Heaven, and thither alſo muſt our hearts aſcend after him; *Col.* 3. 1, 2. *If ye then be riſen with Chriſt, ſeek thoſe things which are above; where Chriſt ſitteth on the right hand of God: Set your affections on things above, not on things on the earth.*

As the Angels ſaid to the Diſciples, when they ſought after the Body of Chriſt in his Sepulchre, *Luke* 24. 5, 6. *Why ſeek ye the living among the dead? He is not here, he is riſen*: So ſhould it be ſaid of the ſouls of Believers, They are not here, but they are riſen; yea and aſcended with Chriſt. Seek after a ſincere Believers heart, and you will not find it in all the earth; 'tis in heaven only, where his treaſure is, that his heart is to be found.

It may be ſadly ſaid of worldly Profeſſors hearts, *They are not riſen*, they are here ſtill dead and buried in the rubbiſh of this earth.

Friends, Are you Chriſtians indeed? O prove your Chriſtianity by your riſing and aſcending. Set your hearts on things above, and not on the earth. It is the mark of the veſſels of deſtruction, *that they mind earthly things*; Phil. 3. 19.

2. *Shall Chriſt come to judge the World*; let us learn

Firſt, *To live as thoſe that muſt be judged, ſo ſpeak and ſo do, as thoſe that muſt be judged*; Jam. 2. 12. Thou that rejoyceſt in the days of thy youth, who walkeſt in the way of thine heart, and in the ſight of thine eyes, fulfilling the deſires and luſts of thy fleſh, and of thy mind; remember thy reckoning day, *Know that for all theſe things God will bring thee to judgment*; Eccl. 11. 9. Thou that takeſt thy liberty of fooliſh and filthy talking, of lying, ſwearing, or curſing: is this *ſo to ſpeak*, as a man that muſt be judged? Thou that liveſt in idleneſs, or wantonneſs, in wordlineſs, or laſciviouſneſs: Is this *ſo to live* as a man that muſt be judged! O how wilt thou appear? How wilt thou anſwer for all, or any of theſe things, before the righteous judge of Heaven and Earth?

Secondly, *Labour to get Chriſt to be your friend, your Judge to be your advocate.* Ah ſinners! beware of neglecting Chriſt at your peril, or to provoke him by your impenitence and hardneſs of heart. God hath made him your Judge, whom by your ſins you go on ſtill to make your enemy. Go ſinner, go to Chriſt this day, lay down arms and lie at his feet: break off thy ſins by repentance, reſign up thy ſelf to his dominion, take his yoke upon thee. Let him be from henceforth thy Lord, and he will be thy friend in the judgment. O tremble to think of judgment, while thy Judge is thine enemy; go ſpeedily and make him thy friend.

31. Queſt. **How comes Chriſt and thoſe things which he did and ſuffered to be ours?**

Anſ. By Faith, which unites us unto Chriſt, in our effectual calling. Explic.

Explic. Here note two things

1. *That Believers are united unto Chriſt.*

2. *That this Union of Believers to Chriſt, is by Faith*; of which I ſhall treat afterwards.

For the firſt, *That Believers are united unto Chriſt*, is evident, as from the multitude of other Scriptures, ſo eſpecially from the 17 chap. of St. *John*, in divers verſes of that chapter.

There is betwixt Chriſt and Believers,

1. *A Miſtical Union*; Eph. 5. 32. This Miſtical Union is ſhadowed out in Scripture, by the Union of the Husband and Wife; of the Vine and the Branches: In ſpecial, by the Union of the Head and the Body. Chriſt and his Saints do make up one Corporation, whereof he is the *Head*, and they are the *Members*; by which they have mutual right each in other.

2. There is betwixt Chriſt and his Saints a *Moral Union*, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one ſpirit*; he is of the ſame mind, of the ſame heart with the Lord Jeſus. He is made like unto him, holy as he is holy, meek as he is meek.

Applic. *Let Chriſtians prove their Myſtical Union with Chriſt by their Moral Union.* Art thou made like unto Chriſt, changed into the ſame Image? Art thou humble, meek, and lowly, as he was? Art thou holy as he is holy? This will prove thee a member of his Body. The Body of Chriſt is not ſuch a Monſtrous Body as that which was ſeen by *Nebuchadnezzar* in his Dream, the Head of Gold, and the lower parts of Braſs, Iron, and Clay. The Body of Chriſt is from Head to Foot all of Gold and Silver. As is the Head, ſo in their proportion are the Members; an holy Head, and every Member an holy Member.

Sinner, Doſt thou ſay thou art a Member of Chriſt, whil'ſt thou haſt ſuch an iron heart, ſuch a brow of braſs? Whil'ſt thou art of ſuch an obſtinate ſpirit, of ſuch an unclean and ungodly life? Deceive not thy ſelf, thou art not in Chriſt, nor haſt any thing to do with him. That Golden Head will never own ſuch iron, dirt, and clay, as thou art, to be his Member. Thou muſt be conformed to thine Head, ſuch as he was, ſuch muſt thou be in this world,

world, or elſe whoever thou be, Chriſt is no Head of thine, and thou art no Member of his.

32. Queſt. **What is Effectual Calling?**

Anſ. Effectual Calling is the Work of Gods ſpirit, whereby our Underſtanding being enlightned with the knowledge of our miſerable condition, and of Chriſt as our Remedy, we are perſwaded to cloſe with *Jeſus Chriſt* as our only Saviour and Redeemer.

Explic. For the better clearing this great grace of *Effectual Calling*, take notice that there is a two-fold Call to grace;

1. *A general and External Call.*
2. *A ſpecial and Internal Call.*

I. *An External Call by the Miniſtry of the Word, inviting all that hear it, to turn from their ſins, and come unto Chriſt.* Which Call ſome obey, others refuſe. Of which Call our Saviour ſpake, *Matth.* 20.16. *Many are called, but few are choſen.* This external Call is not alwayes effectual to ſalvation, yet is it ſufficient to leave men without excuſe.

II. *An Internal Call*, when the Holy Spirit accompanying the Outward Miniſtry of the Word, doth by his powerful operation effectually bring the heart to Chriſt.

This *Effectual Calling* (which is the ſame thing with Regeneration, Converſion, and Repentance, though expreſſed in a different notion) I ſhall clear unto you, by ſhewing you the ſeveral Works of the Spirit, by which he brings it about; as,

1. *By convincing us of our ſin and miſery*, Joh. 16.8. that is, by making men know themſelves ſinful and miſerable creatures, and in a deep ſenſe thereof to cry out, *Oh I am undone, being a ſinful loſt ſoul? Wo is me, how ſhall I eſcape the damnation of hell!*

2. *The Spirit of God having convinced us of our ſin and miſery, inlightens our minds in the knowledge of Jeſus Chriſt*; what an all-ſufficient Saviour he is, able to ſave to the utmoſt from all our ſins and fears; and how willing and ready

ready he is to receive and embrace all thoſe who ſincerely come unto him.

3. *The Spirit of God having inlightned our minds in the knowledge of Chriſt, reneweth our wills*; that is, worketh ſuch a gracious change upon them, whereby we become pliable to, and reſolved for obedience to the will of God; *Pſal.* 110. 3.

4. *The Spirit of God having thus renewed our wills, and thereby enabled us, he perſwades us to embrace Jeſus Chriſt, as our only Saviour and Redeemer:* That is, by his moſt weighty Arguments, his importunate Invitations, and beſeechings, he draws our conſent to Jeſus Chriſt: the fruit and iſſue of all which, is our coming in, and accepting of, and adventuring upon our offered Redeemer.

Applic. 1. Uſe. *Of Examination.* By what hath been ſaid, put thy ſelf upon the trial, whether thou be effectually called or not.

1. *Haſt thou been convinced of ſin?* Hath the Spirit of the Lord made thee to know thy ſelf a ſinner, a vile ſinner, a loſt and undone ſinner; ſo that thou haſt received the ſentence of death in thy ſelf, and made thee cry out, *O I am a dead man, dead in treſpaſſes and ſins; it is a fearful ſtate my Soul is in, and if I continue therein, I muſt to Hell, there's no hope of eſcaping: O wretched Man that I am, who ſhall deliver me?* Art thou, or haſt thou ever been ſuch a convinced ſinner?

2. *Art thou inlightened with the knowledge of Chriſt?* When thou haſt been convinced of *Sin*, wert thou alſo convinced of *Righteouſneſs*, that is, that there is in Chriſt the Righteous, a Righteouſneſs for *Sinners*, that is ſufficient to ſave Sinners; that is free for all Sinners to come in and lay hold upon, and for thee in particular.

3. *How ſtandeth it with thy will?* Art thou willing to come to Chriſt, whoſe Arms and Heart are open to receive all coming Sinners. Once thou hadſt no mind to Chriſt, thou hadſt more mind to thy Sins, to thy Pleaſures and Companions, than to Chriſt. Time was when thou wouldſt not come unto him, that thou mightſt have Life. But hath the Lord now, by the power of his Spirit, renewed, and graciouſly changed thy will, ſo that thou canſt ſay, *I am willing, I am reſolved for Chriſt?*

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I am reſolved to truſt upon him as my Righteouſneſs, to take him for my Lord and King, to give up my ſelf to him for his Diſciple. If this be thy Heart and Will, be of good comfort, thou art one of the called of the Lord, and thine effectual calling proves thee to be one of his choſen ones.

2. Uſe. *Of Exhortation.* Of this Uſe there ſhall be theſe two Branches:

Firſt, *If thou doubteſt thou art not thus wrought upon, nor brought into Chriſt, conſider what is thy preſent purpoſe.* Art thou reſolved ſtill to ſlight the gracious calls and invitations of Chriſt? or now to cloſe with them, and accept of an offered Chriſt? Art thou willing this preſent day to forſake thy ſinful courſes? To give a Bill of Divorce to all thy former Lovers? And to take Chriſt for thy Lord and Husband, to devote, and give up thy ſelf unto him? Oh how happy would it be for thee, if this very day it might be done.

Secondly, If upon trial thou findeſt that thou art indeed one of the called of God, be exhorted, *To walk worthy of the vocation wherewith you are called*; Eph. 4. 1. To that end,

1. *Walk humbly.* 2. *Walk thankfully.* 3. *Be faithful in every good work.* 4. *Be watchful againſt every evil work.*

Do nothing unworthy that worthy Name by which thou art now called, and abound in every good thing wherein thou mayeſt walk worthy the Lord unto all pleaſing; *Col.* 1. 10.

33. Queſt. **What priviledges do accompany ſuch as are effectually called?**

Anſ. The priviledges which accompany our effectual Calling, are Juſtification, Adoption, and Sanctification.

34. Queſt. **What is Juſtification?**

Anſ. Juſtification is an act of Gods free Grace, whereby he pardoneth our ſins, and accepteth us

as righteous in his ſight, upon the account of Chriſts Righteouſneſs and Satisfaction received and applied by Faith.

Explic. *Juſtification* is a Law word, and ſignifieth to declare, and pronounce one juſt or righteous, and ſo to acquit from condemnation. And ſuch is Gods Juſtification of us, his accounting and pronouncing us Righteous, and abſolving us from Condemnation.

In the Anſwer there are theſe things obſervable:

I. *The efficient cauſe*, or author of Juſtification, who is God alone; *Rom* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth.*

II. *The inward moving cauſe*, which is no other but the free grace of God; *Rom.* 3. 24. *Being juſtified freely by his grace.*

Obj. If our juſtification be only from free grace, how is it ſaid to be for the righteouſneſs of Chriſt?

Anſ. 1. In reſpect of us, or any thing done by us, it is free grace.

2. It was the free grace of God which moved him to find us out a Redeemer, and to accept of his righteouſneſs for ours.

III. *The matter or material cauſe of our Juſtification is the righteouſneſs of Chriſt*; that is, his whole obedience, both *active* and *paſſive*. His *active obedience*, which conſiſted in ſubmitting himſelf to the Law of God, and fulfilling the ſame. And his *paſſive Obedience*, which compriſeth under it all his ſufferings, even from his Birth to his Death. This is the Righteouſneſs whereby a believing ſinner is juſtified before God, received into his grace and favour, and hath a title given him unto the heavenly inheritance.

We are not juſtified by any works of our own, either done before our believing in Jeſus Chriſt (for no man in an unregenerate eſtate can do any works truly good and pleaſing unto God) or done after grace received, and faith wrought in us; for all ſuch works are imperfect, being accompanied with manifold weakneſſes and infirmities. In which reſpect they are ſo far from be-

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ing matter of Juſtification unto us, that they deſerve rather to be matter of Condemnation. Whereupon *David*, though he be ſaid to be *a man after Gods own heart*, yet diſclaimeth all his own righteouſneſs and confidence thereon, in point of Juſtification; and therefore thus prayeth unto God, *Pſal.* 143. 2. *Enter not into judgment with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified.* And the Apoſtle denieth that *Abraham was juſtified by his works*, though he were a true believer, and oft ſtiled, *The Father of the Faithful*, *Rom.* 4. 2. and *Gal.* 2. 16. he ſaith expreſly, *That a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt.*

IV. *The inſtrumental cauſe, or recipient inſtrument of our juſtification is a true and lively faith*, I mean, ſuch a faith as is followed by obedience and productive of it; which is the ſpiritual hand whereby we receive and lay hold upon Chriſt, with all the benefits both of his Active and Paſſive Obedience; whereupon we are ſaid, *Rom.* 3. 28. *To be juſtified by Faith*, which is called, *Our receiving Chriſt*; Joh. 1. 12.

V. *The parts of our Juſtification are two,*

1. *The pardon of all our ſins,*

2. *Our aeceptation as righteous in the ſight of God, upon the account of Chriſts Righteouſneſs and Satisfaction.*

Behold the wonderful love of God to Believers, evidenced in theſe two inſtances:

Firſt, That which is our own, namely, our ſins, becauſe they make us miſerable; he taketh from us, and layeth on his own Son, *who was made ſin for us*; as 2 *Cor.* 5. 21.

Secondly, That which is none of our own, namely, Chriſts Righteouſneſs, becauſe without it we cannot be happy, he accounts ours, and accepts for us, as if it were our own; which I conceive to be the genuine and proper import of the phraſe, *of imputing Chriſts Righteouſneſs unto us*: whereby I ſuppoſe is meant, *That God doth reckon the Righteouſneſs of Chriſt unto Believers as if it were their own.* He doth account to them Chriſts Sufferings and Satisfaction, and makes them partakers of the vertue thereof, as if themſelves had ſuffered and ſatisfied.

It is not neceſſary, that that which is imputed to the juſtification of another, ſhould be reputed as done by him that is juſtified. But it ſufficeth to imputation, if that which is done be eſteemed, and in regard of that eſtimation, be accepted of as equal in worth and merit, to that which the juſtified perſon ſhould have done in his own perſon.

Applic. *Though we are not juſtified by any works of our own, but only on the account of the perfect Righteouſneſs, and full Satisfaction of Chriſt, yet without our own inherent Righteouſneſs we can have no evidence of our juſtification, nor well grounded hope of Salvation: For without Holineſs no Man ſhall ſee the Lord*; Heb. 12. 14. None can be veſſels of Glory but ſuch as are firſt ſeaſoned with grace; 1 *Cor.* 6. 9. *Know ye not*, ſaith the Apoſtle, *that the unrighteous ſhall not inherit the Kingdom of God. Be not therefore deceived*: As if he had ſaid, It is a certain truth, that ſuch as live impenitently in the wilful practice of any known ſin, or in the wilful neglect of any known duty, though they may flatter themſelves with an hope of Salvation, yet will fall ſhort thereof. So that however we exclude works from the act of juſtifying, yet we neceſſarily require them in the perſon juſtified. Whilſt we diſclaim a righteouſneſs of works, we eſtabliſh the works of righteouſneſs.

Two things Chriſtians ſhould reſolve upon.

1. To abound in the works of Holineſs, as they would have done, if thoſe muſt have been their Righreouſneſs.

2. Yet to reſt as ſingly and totally on the righteouſneſs of Chriſt, as if they had never done good works in their lives.

35. Queſt. **What is Adoption?**

Anſ. Adoption is an act of Gods free Grace. whereby we are not only accounted, but taken into the number, and inveſted with all the priviledges of the Children of God.

Explic. In this Anſwer is ſet forth,

1. *The Author of our Adoption*, Who it is that adopts us,

ſis, namely, *God the Father of our Lord Jeſus Chriſt*; who is pleaſed in and for his Son Jeſus Chriſt, to make all thoſe that are juſtified, partakers of the grace of Adoption.

II. *The moving cauſe thereof*, which is the free grace of God, or the good pleaſure of his will; as the Apoſtle expreſſeth, *Eph.* 1. 5. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt, according to the good pleaſure of his will.* This, and this alone, was that which moved God to ſend Chriſt out of his own boſome, to take our Nature upon him, that ſo he might become a Son of Man, thereby to make us Sons of God.

III. *The Nature of this adoption*, which conſiſteth in two branches:

1. *In taking us into the number, and giving us the relation of the Children of God, who are by nature children of wrath.* O what a ſtrange change is hereby made! Whereas before we were the Children of the Devil, now we are the Children of God. Yea when God ſet his love upon us, we were rebellious Children, polluted in our Blood, a loathſom Seed, yet that was the time of his love; *Ezek.* 16. 6, 8. That time which was more like to have been a time of *Loathing*, was the time of Gods *Loving*.

2. *Gods adopting ſtands in giving us a right to all the priviledges of his Children.* As God will not be put off with the bare name and title of *Father*, ſo neither will he put us off with the bare name and title of his *Children*. The Children of God are priviledged perſons: They are the Children of his care, the Children of his love, and and delight; they have the freedom of Children, the protection of Children, and every one of them a Childs Portion.

Applic. 1. Learn the Duty of Children:

Firſt. *Diſgrace not your high priviledge by a vain and vile converſation.* It is very unworthy the child of a Prince to go in rags, and tatters, to be a companion with rogues and beggars, or kennel-rakers: Surely a ſinful, ſenſual, worldly life is as unworthy, and much more unworthy a Child of God. O you that are the children of the moſt high, live more Noble, and Honourable lives. Be humble, but be not baſe, walk worthy the Lord to all pleaſing.

Secondly, *Give God the honour of your Father*, Mal. 1. 6. *Honour your Father.*

1. *By loving God* as your Father.
2. *By obeying him* as your Father.
3. *By truſting upon him.*
4. *By ſubmitting to his Correction.*
5. *By committing your ſelves to his Protection.*
6. *By being content with his Proviſion.*

36. Queſt. What is Sanctification?

Anſw. Sanctification is a work of Gods free grace whereby we are renewed throughout according to the Image of God, in Holineſs and Righteouſneſs; and are enabled to die to ſin and to live unto Righteouſneſs.

Explic. In this Anſwer there are ſix things chiefly to be explained,

1. *The principal Author of Sanctification*, which is, *God himſelf.*
2. *The moving cauſe thereof*, *His free Grace.*
3. *The manner* how it is wrought, *By the Spirits renewing us.*
4. *The extent of it*, *It is through the whole Man.*
5. *The Pattern* by which we are renewed, namely, *The Image of God.*
6. *The parts of Sanctification*, which conſiſt,

1. *In dying unto ſin.* 2. *In living unto Righteouſneſs.*

I. *The principal Author of our Sanctification*, is *God*, As he alone juſtifieth us, freeing us from the guilt and puniſhment of ſin, ſo he only ſanctifieth us; delivering us from the power and dominion of ſin.

II. *The moving cauſe of our Sanctification*, is, *the free Grace of God.* It is free grace that makes the difference between a Saint and a Sinner.

III. *The manner how we are ſanctified*, namely, *By the Spirits renewing us.* For the better underſtanding whereof, we are to know, that upon our cloſing with Jeſus Chriſt by Faith, we are united unto him, and ſo made Members

Members of his Myſtical Body; whereupon we do participate both of his Death and Reſurrection. By vertue of his Death our Sins are mortified, and our Corruptions crucified together with him. And by vertue of his Reſurrection, there is a quickning power derived unto us, whereby we are revived and raiſed up from the death of ſin, to holineſs and newneſs of Life; and ſo we become new Men, renevved by the Spirit of God.

The Saints are called in Scripture, *New Creatures*, not in reſpect of the *ſubſtance of their ſoul and body*, but in reſpect of their *new qualities and diſpoſitions*. The blind *Underſtanding* is in ſome meaſure *inlightened* with the *knowledge of God and of Jeſus Chriſt*. The *Will* that before was *rebellious* againſt the *will of God*, is now become *obſequious thereunto*. The *Affections* of the Soul, which before *were carried out toward wrong objects*, are now *ſet upon their right objects*. Now the *Man loaths* what formerly he *loved*, and *loves* what formerly he *loathed*. His *Joy*, which was in the *creatures*, is now in *Chriſt*. His *Deſire*, which was after *worldly riches*, *and carnal pleaſures*, are now after *the light of Gods countenance*, *the aſſurance of his loving favour*: So that by *Sanctification* a man is *morally made a new man*, *and as it were another man*.

IV. *The extent of our renovation*, how far *we are renewed*; which is *through the whole man*, *through all the faculties of the ſoul and members of the body*. In our *outward converſation* we walk *antipodes* to our *former courſe of life*: there is now a *ſpirit of holineſs* working within, and breathing without in *ſanctified diſcourſes and ways*.

But though we are renewed in the *whole man*, yet are we *not wholly* renewed; *ſanctification*, as to its degrees, begins *low*, but riſes *higher and higher* daily. Though we are *renewed* throughout in all parts, yet in this life we are *renewed* but in part and imperfectly, till hereafter; *when that which is perfect is come*, *then that which is in part*, *ſhall be done away*; 1 Cor. 13. 10.

V. *The pattern after which we are renewed*, *is the image of God*; in which man *was at firſt created*, being then *endowed* with true *knowledge*, *holineſs*, and *righteouſneſs*; which Image *was fearfully defaced* by the *Fall of our Firſt Parents*: but in our *ſanctification* is in ſome meaſure *renewed* by the *Holy Ghoſt*; Tit. 3. 5.

VI. *The exerciſe of Sanctification, or the parts wherein it conſiſteth;*

1. *In a dying to ſin.* 2. *In living unto righteouſneſs.*

Firſt, *In dying unto ſin.* Then we die unto ſin, when the *power and ſtrength of our corruptions* is weakned and ſubdued in us more and more. Sin is not utterly deſtroyed, ſo long as we live in theſe earthly tabernacles; yet it is in believers *mortally wounded:* ſo as it loſes its *vigor, power, ſtrength, and dominion*, and languiſhes more and more.

Secondly, *In living unto righteouſneſs*, or *in riſing from the death of ſin, to holineſs and newneſs of life.* So ſoon as a Chriſtian is ingrafted into Chriſt by a true and lively faith, and ſo united unto him, he receiveth *vertue from Chriſt*, both to mortifie the *power of his luſt*, and to quicken his *dead ſoul*; raiſing him from the death of ſin to the life of grace; which conſiſteth in the practice of true holineſs and righteouſneſs.

Applic. The ſpecial Uſe that I ſhall make of this, ſhall be to preſs on to thoſe two great Duties, which are the parts of *Sanctification*; namely, *Mortification* and *Vivification.*

I. *Mortifie your ſin.* He that is the moſt mortified Chriſtian, is the moſt ſanctified Chriſtian. But how ſhall we mortifie ſin? I anſwer,

1. *Break off your league with ſin.* He that ceaſes to be friends with ſin, though he hath pride and covetouſneſs, and other luſts ſtill within him, and working, and warring in his members, yet he is no friend to any of them. He that takes every luſt for an enemy, and is an enemy againſt it, that groans under it, and feels it as a thorn and a briar, as his wound or diſeaſe; and can have no reſt in his ſpirit, till it be ſubdued; this poor ſoul hath gotten ſomething towards the mortification of his ſin. Would you have ſin die? then become its mortal enemy.

2. *Break the power of ſin. Dalilah* having ſpoiled *Sampſon* of that wherein his ſtrength lay, he ſoon became a Priſoner and Captive; *Judg.* 16. 19. Now the power of ſin lieth,

Firſt, *In its Root*, the body of ſin within, the depravedneſs and corruption of our Nature.

Second-

Secondly, *In its Head*, which is the Devil. Sin is the Off-ſpring of the Devil, and it is maintained and fortified by the Devil. He is the Captain, and the luſts of mens hearts are his Army.

Thirdly, *In its Tail or Train*; namely thoſe advantages which it hath attending it, riches, and pleaſures, and honours and eaſe, with which it rewards its ſervants.

Theſe are all the ſtrength of ſin. The main of its ſtrength is in its root. Here begins your mortifying work, in *laying the axe to the root of the tree.* Get your old man to be crucified with Chriſt, let the body of ſin within be deſtroyed; *Rom.* 6. 6. When the heart of ſin is once broken, then its hand will be broken; the Devil will become weaker, when his Strong-hold is broken down: And what ſtrength will there then be in the tail of ſin? What will Riches and Honours, and all the Pleaſures of the Fleſh, and Pomps of the World, be to an heart that's mortified and crucified to the World?

3. *Cut down the main branches of ſin*; thoſe ſpecial particular luſts that you are moſt troubled with. Mark what ſpecial luſts they be that prevail moſt over thee, as Pride, or Covetouſneſs, or Envy, *&c.* and let thy hand be chiefly againſt theſe.

4. *Shake off all thy evil fruits.* Ceaſe from the practice of ſin. The ceaſing from the acts of ſin will by degrees deaden its evil habits. The Fire will go out, if it may not have a vent. The Babe will die in the womb, if it be not brought forth. Do not ſay, Its vain for me to think of mending my practice, till God mend my heart. Live a better life, and that will help towards the getting you a better heart. Wilt thou go on in thy Drunkenneſs, or Lying and Swearing, or thy Covetous Practices, till thine heart be changed? When do'ſt thou ever think thine heart will be changed, if thou wilt not change thy way.

If Weeds be let grow, and ripen into fruit, they will ſhed their ſeeds; which will bring forth in greater abundance. To prevent this, the Husbandman mows down his Thiſtles, where he cannot pluck them up by the roots. Go thou and do likewiſe. *Look forth into thy life*, and ſee what evil practices thou canſt find. *Look into thy dealings with men*, and ſee what unrighteouſneſs, or unmerciful-

neſs,

neſs, or unfaithfulneſs thou canſt find there. *Look into thy dealings with God*, look into thy praying and hearing, and all thy holy Duties, and ſee what formality, what hypocriſie thou canſt find in them. *Look to thine eyes, thy tongue, thine ears, and all thy members*, and conſider the ſeveral evils of them. And whatever evils thou findeſt thy ſelf guilty of, away with them, allow not thy ſelf once more in any of thine evil doings. Say to all thine iniquities, root and branch, I muſt rid me of you all. This is the way to mortification.

II. For the other part of Sanctification, namely, *Viviſication*; be exhorted to live unto righteouſneſs, ceaſe from a ſinful, and give your ſelves to an holy life. Both are joyned together, *Iſa.* 1. 16, 17. *Ceaſe to do evil, learn to do well*: 2 Cor. 7. 1. *Let us cleanſe our ſelves from all filthineſs both of fleſh and ſpirit; perfecting holineſs in the fear of God.* It will not ſuffice you, that you be not vicious, or prophane, you muſt be holy in all manner of converſation. Do not only put an end to a looſe, or luſtful, and lewd life, but fall upon the practice of an holy and godly life. Live a life of faith, a life of love, a life of holy fear. Live an humble, meek, patient, ſelf-denying, heavenly, fruitful life. This is to be ſanctified throughout, and *this is the will of God, even your* (total) *ſanctification*; 1 Theſſ. 4. 3.

37. Queſt. **What are the Bleſſings which uſually accompany Gods juſtified, adopted, and ſanctified Ones?**

Anſ. Peace of Conſcience, joy in the Holy Ghoſt, and increaſe of Grace.

Explic. Here are in this Anſwer the riches of the Saints, which belong unto them, even in this ſtate of their poverty and imperfection in this life; expreſſed in three particulars:

I. *Peace of Conſcience.* Rom. 5. 1. *Being juſtified by faith, we have peace with God:* And walking uprightly according to the truth of the Goſpel, we have peace of Conſcience; 2 Cor. 1. 12.

That

That we may have ſound peace of conſcience, our conſcience muſt be,

1. *A purged conſcience*, purged with the blood of Chriſt.

2. *A tender conſcience*, that is ſtartled at the ſmalleſt ſin, and at the neglect of the ſmalleſt duty. A looſe conſcience may ſpeak peace, but it is no ſound peace.

3. *A clear conſcience*, a conſcience without guile and without guilt of any allowed, unrepented ſin.

Iſa. 57 21. *There is no peace ſaith God to the wicked*, who are guilful and guilty ſouls. They may ſeem to others, and to themſelves, to have peace; but it is a falſe and fained peace, and no true peace. As *Jehu* ſaid to *Jehoram*, 2 King. 9. 22. *What peace, ſo long as the whoredoms of thy Mother* Jezabel *and her witchcrafts are ſo many?* So God will ſay to the wicked, *What peace, ſo long as you allow your ſelves in your iniquities?* God will ſpeak no peace to ſuch. And if conſcience ſays, *It is peace*, and God ſays, *It is no peace*; ſuch peace of conſcience is worſe than horror of conſcience.

II. *Joy in the Holy Ghoſt*, is another bleſſing which uſually accompanieth Gods juſtified, adopted, and ſanctified ones, and is proper to them alone.

That Prayer of the Apoſtle, *Rom.* 15. 13. belongs only to them, *The God of hope fill you with all joy and peace in believing.*

I know it is the conceit of worldly carnal men, that there is no joy to be found in the ways of Godlineſs; whereas in truth it is clean contrary; there is no true joy to be found out of the ways of Godlineſs: and no man can experience any ſolid joy, until he be ſincerely religious.

And whereas ſome are ready to object and ſay, that none live ſuch ſad and uncomfortable lives, as Profeſſors of Religion. To ſuch I anſwer, It is not their Religion and Godlineſs that makes them ſo ſad, but rather their apprehenſion of the ſmall meaſure thereof; becauſe they are not ſo holy as they ſhould be, and deſire to be.

III. *Increaſe of Grace is another bleſſing.* As it is the duty of every Believer, ſo it is his property and practice to grow and increaſe in Grace. For True Grace is of a

growing

growing nature, it increaſeth from very ſmall beginnings to a great height; whereupon it is compared, *Matth.* 13. 31. to *a Grain of Muſtard-ſeed*, which though it be the leaſt of Seeds, when it is firſt ſown, yet is it the greateſt of Herbs when it is grown. Hence Grace in Gods People is compared to the *Morning Light*; Prov. 4. 18. *which ſhineth more and more until it be perfect day.* The reaſon thereof is, Becauſe Grace is not perfect at the firſt, and therefore there muſt be a growing, till we come to the ἄχρι, the higheſt pitch. And truly, Grace is of ſo ſweet and deſirable a nature, that he who hath once taſted of the ſweetneſs of it, cannot but deſire more. *And bleſſed are they that hunger and thirſt after more righteouſneſs, for they ſhall be filled*; Matth. 5. 6.

Many, I know, are apt to complain, that they do not grow in Grace, but rather ſtand at a ſtay, if not go backward. Take heed it be not ſo indeed with thee, for that is very ſad: But take notice,

1. *That a Man may grow in Grace though he diſcern it not*, becauſe this Spiritual Growth in the moſt is by inſenſible degrees.

2. *Chriſtians are not always competent Judges of their own eſtate and growth in Grace.* Sometimes they think better of themſelves than in truth they are. At other times, as in times of Temptation and Spiritual Deſertion, they conclude worſe of themſelves than indeed their caſe deſerveth; which cometh to paſs partly, *Through their Spiritual Poverty*; which maketh them to undervalue that good which is in them, and thereupon to take up low and mean thoughts of themſelves.

And partly, *through their earneſt, eager deſire after a greater meaſure and degree of Grace*, which keeps them from diſcerning their growth therein. As the eager deſire of ſome men after riches, makes them think themſelves poor. So the vehement longings of ſome Chriſtians after a greater meaſure of Grace, makes them to conclude againſt themſelves, that they rather ſtand at a ſtay, than make any progreſs therein.

Applic. 1. *Count not upon the poſſeſſion of theſe choice bleſſings, without thy faithfulneſs in thy duty, and watchfulneſs againſt ſin*: There can be no ſecuring thy peace and joy, but

but upon thy faithfulneſs in the Covenant of thy God. If that Grace thou haſt, do not hold thee cloſe to the practice of Godlineſs, it is a ſign 'tis not that Grace, that True Grace, which will yield thee Peace and Joy; *Acts* 9. 31. It is ſaid of the Primitive Saints, *That they walked in the fear of the Lord, and in the comfort of the Holy Ghoſt*; Becauſe they walked in the fear of the Lord, therefore they found comfort, peace and joy. And certainly, one ſpecial reaſon why ſo many Chriſtians complain of the want of comfort, peace and joy, in the Holy Ghoſt, is their careleſs walking, and looſe converſation.

2. *Uſe of Direction*, What a Chriſtian ſhould do, when he cannot feel and find in himſelf, thoſe bleſſings of peace with God, and joy in the Holy Ghoſt, flowing from his juſtification.

1. *Examine whether thou art not guilty of ſome great and hainous ſin*, for which thou haſt not yet been throughly humbled.

2. *Examine whether thou art not more careleſs and remiſs in the exerciſes of Religion, than formerly thou haſt been.*

3. *Bewail this thy preſent ſtate*, take up a lamentation and ſay, *Woe and alas, how ſad is my condition, ſitting in darkneſs, and have no light, no ſpark of comfort, no aſſurance of Gods love to me!* Thus make thy Cloſet a place of mourning; and know, that the mourning of thy Soul will cauſe the earnings of Gods Bowels towards thee; ſo that he will not long with-hold comfort from thee: having bound himſelf by many gracious promiſes to comfort thoſe who mourn; as *Pſal.* 126. 5, 6. *Iſa.* 61. 3. *Matth.* 5. 4. And I may truly ſay, Gods People never found that comfortable aſſurance of Gods love unto them, as after their humiliation, and ſorrow for the want thereof.

4. *Be not too forward in giving way to needleſs ſcruples*, whereby they will exceedingly increaſe upon thee: A fault too too common amongſt Chriſtians, who make it their ſtudy to bring Arguments to ſtrengthen their doubts,

5. *Take*

5. *Take diligent notice, and ſeriouſly conſider, what thou heareſt or readeſt, that may make for thy comfort, as what may make for thy diſcomfort.* Many, I know, there are, who when they are under ſome fears and doubts about their ſpiritual ſtate, are ready to make objections againſt every thing that ſhall be adminiſtred to them for their comfort; and ſo reſiſt all grounds of conſolation. This was the Pſalmiſts infirmitie, as appeareth by his own expreſſion; *Pſaſ. 77. 2. My Soul refuſed to be comforted*, but then he addeth *ver.* 10. *This is my infirmity.* And ſo is the infirmity of ſuch as ſhall wilfully put off all grounds of comfort from themſelves; for thereby they take Sathans part againſt their own Souls, and ſo forſake their own Mercies.

6. *Be not always poring upon thy ſins and ſpiritual wants.* But as with one eye thou lookeſt upon thy ſins, with the other eye look up unto Jeſus Chriſt; conſider his perfect Righteouſneſs, and all-ſufficient Sacrifice, whereby he is able to ſave to the utmoſt from all thy ſins. The truth is, one ſpecial reaſon why ſo many Chriſtians walk ſo uncomfortably, are ſo full of fears and doubts concerning their ſpiriritual eſtate and future happineſs, is their too much poring upon their ſins and ſpiritual wants, and ſeldom eying of Chriſt. 'Tis true, there is a fault moſtly on the other hand, we ordinarily look too little rather than too much, on our ſins, but yet muſt we not ſo pore upon them, as thereby be kept from looking up unto Chriſt; for ſuch a ſight of ſin muſt needs be ſinful.

38. *Queſt.* **What are the things required on our parts for the obtaining Eternal Life and Salvation?**

Anſ. The things required on our part for the obtaining Eternal Life and Salvation, are Faith in Chriſt, Repentance unto Life, with a conſcionable uſe of Gods Ordinances.

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Though our Redemption and Salvation be from Chriſt alone, yet there are ſome things required of us, without which we cannot be ſaved by Chriſt; namely, Faith, Repentance, and our attending upon the outward means of Grace, *viz.* The *Word*, *Sacraments*, and *Prayer*; of which in their order.

39. Queſt. **What is Faith in Chriſt?**

Anſ. Faith in Chriſt is a Saving Grace, whereby we receive Chriſt in all his Offices, as our Prieſt, Prophet, and King, and reſt upon him alone for Salvation.

Explic. In this Anſwer, Faith is ſet forth,

1. By the *general nature* of it, *It is a ſaving Grace.*
2. By the *object* of it, which is *Chriſt.*
3. By the *acts* which are two.

1. *A receiving of Chriſt*, which is amplified by the manner, how Chriſt is to be received; namely, *In all his Offices.*
2. *A reſting upon him alone for Salvation.*

I. For the general Nature of Faith, it is expreſſed in theſe words, *Faith is a ſaving Grace.* Firſt, It is a *Grace*, it is not the work of Nature; it is as impoſſible for a Man of himſelf to Believe, as it is to keep the Moral Law. Faith therefore in Scripture is called, *The Gift of God.*

Secondly, Faith is here ſtiled a *Saving Grace*, to diſtinguiſh it from Common Grace; and becauſe it puts a Man into a ſtate of Salvation

II. The *Object* of Saving Faith, is here ſaid to be *Chriſt*, who indeed is the moſt immediate and principal Object thereof, it being the proper work of Faith to apprehend and apply Chriſt and his Merits: whereupon it is commonly called, *Faith in Chriſt*, *and a Believing on the Lord Jeſus Chriſt*; Acts 20. 21.

III. In the next place follow the *Acts of Saving Faith.*

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The firſt whereof is, *To receive Jeſus Chriſt*, which is the ſame as, to lay hold on Chriſt, or to embrace him: which words imply one and the ſame thing.

But *receiving Chriſt*, is the very expreſſion of the Holy Ghoſt; *Joh.* 1. 12. *As many as received him, to them gave he power to become the Sons of God, even te them that believe.* The later clauſe of *believing*, is added as an explication of the former clauſe, of *receiving Chriſt*, to ſhew what is meant by *receiving Chriſt*, namely, *a believing on him*; which two are very fitly joyned together. *Believing* is added to *Receiving*, to ſhew what is meant by *Receiving Chriſt*: And *Receiving* is joyned with *Believing*, to ſhew what kind of Faith it is whereby Chriſt becomes ours; it is ſuch a Faith whereby we accept of, and receive Chriſt, with the benefits of his Death and Paſſion.

This act of Faith is amplified, *by the manner how Chriſt is to be received*; namely, *In all his Offices*, as *Prieſt*, *Prophet*, *and King*; and ſo he muſt be received by us, not only as our *Prieſt*, to ſatisfie for us, and make interceſſion for us: but likewiſe as our *Prophet*, to be taught and inſtructed by him; yea, and as our *King*, to be ruled and governed by him: we muſt be as willing to caſt our ſelves at the feet of Chriſt, *in ſubjection to him*, as into the Arms of Chriſt, *for Salvation from him.*

The Receiving Chriſt in all his Offices, is added, partly, to prevent the abuſe of this Doctrine by carnal hearts: And partly to ſtop the mouths of many (if it be poſſible) who with much clamour and confidence, ſay, That we deſcribe *Faith* to be nothing elſe, but a *rowling and reſting on Chriſt alone* for Salvation, whereas we affirm, *Faith to be a Receiving of Chriſt in all his Offices.* So that true Faith bringeth the Soul into ſubjection unto the Laws and Government of Chriſt, and maketh it as willing to ſerve Chriſt, as to be ſaved by him. For whom Chriſt doth ſave, he will rule and govern. *He became the Author of Eternal Salvation unto all them that obeyed him*; Heb, 5. 9.

I know it is controverted by many Learned Divines, whether Faith as juſtifying doth receive Chriſt *as a Lord*,

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as well *as a Prieſt*. But it was my deſign from the beginning, to inſtruct you in the Principles of Religion, and to avoid all Controverſies: Therefore I declare only what is acknowledged by all, *That ſaving Faith doth receive Chriſt in all his Offices*, even as *Prieſt*, *Prophet*, *and King*. And if we expect Salvation from Chriſt, we muſt take his Yoke upon us, and ſubmit to his Laws and Commandements.

V. *The ſecond act of Faith*, *is*, *To reſt upon Chriſt alone for ſalvation*. This act of Faith *in reſting upon Chriſt*, we find expreſſed in Scripture by ſundry Phraſes, as by *truſting in God*, Job 13. 15. and *truſting in Chriſt*, Eph. 1. 12. By *relying on God*, 2 Chron. 16. 8. As alſo by *leaning on Chriſt*, Cant. 8. 5. *Who is this that cometh out of the wilderneſs?* viz. of Ignorance and Infidelity, *leaning upon her beloved*; which implieth the Churches reſting and relying on Chriſt, as the only ground of her *hope and confidence*, both for the pardon of her ſins here, and eternal ſalvation hereafter. All theſe fore-mentioned Phraſes are *Synonima's*, expreſſing the ſame thing in divers words.

In the laſt place it followeth, *our reſting upon Chriſt ALONE*, *for ſalvation*. Not upon any other perſon or thing, either beſides Chriſt, or together with Chriſt, but *upon him alone*. The ſoul doth then truly reſt upon Chriſt, when being convinced of its own ſinfulneſs and miſerable condition, by reaſon of ſin; and ſeeing nothing in it ſelf, no righteouſneſs of its own, whereon it can ſafely bottom its hope of ſalvation; but hearing of a fulneſs of merit in Jeſus Chriſt, what an all-ſufficient Saviour he is (one that is able to ſave to the utmoſt) and how willing to receive and embrace all poor ſinners, who will adventure their ſouls on him; doth thereupon caſt it ſelf into his arms, reſt wholly upon his perfect righteouſneſs and meritorious death; ſaying, *Thereto will I truſt*, *if I periſh*, *I will periſh in his arms*; *if I die*, *I will die believing*. This I conceive to be that great act of Faith, which giveth us an intereſt in Chriſt, and which doth ingage all the attributes of God, his Juſtice, Truth, Mercy, Power, and all to do us good.

Applic. 1. *Miſtake not the Nature of Faith*: Some take it to be nothing elſe but a believing, or confident perſwaſion,

that they ſhall be ſaved by Chriſt; but this is not true Faith: For firſt, *There may be ſuch a perſwaſion where there is no faith.* How many ignorant miſerable ſouls are there, who are confident Chriſt died for them, and they ſhall be ſaved through him; who yet know not the Lord! Secondly, *There may be true Faith, where there wants this perſwaſion.* Many a poor believer, that receives and reſts upon Chriſt, is yet full of fears that he ſhall be damned.

2. *Reſt not ſhort of true ſaving Faith.* Now to help you to believe, obſerve theſe Directions:

I. *Conſider the incouragements Chriſt hath given us to believe in him, and to come to him.*

1. *He came down from heaven to earth, on purpoſe that he might ſave thoſe who come unto God by him.*

2. *When Chriſt was upon earth, he rejected none who came unto him for the cure of their bodily Diſtempers:* Though the end of his *coming into the world*, was not ſo much to cure *mens bodies*, as their *ſouls.* How then can we imagine that he will reject any who come unto him for the ſalvation of their ſouls? Never did any ſinner ſincerely go unto Chriſt, who found not acceptance from him; *Joh. 6. 37. He that cometh unto me* (ſaith Chriſt) *I will in no wiſe caſt out.*

3. *It is the command of God, that we ſhould believe in his Son Jeſus Chriſt*, 1 Joh. 3. 23. *This is his commandement, that we ſhould believe on the name of his Son Jeſus Chriſt.* Now the command of God ſhould out-weigh and prevail againſt all other commands of Satan, or the carnal reaſonings of our own hearts; it ſhould ſwallow up all diſcouraging fears and doubts.

4. *Chriſt ſeveral ways declareth his willingneſs to receive all poor ſinners, who will go unto, and by faith caſt themſelves into his arms:*

Firſt, *By his many gracious invitations to all poor ſinners, who are but ſenſible of their ſins, and deſire to partake of the benefits of his redemption, to come unto him*; as *Matth.* 11.28. *Joh.* 3. 37. *Rev.* 22. 17. Yea our Bleſſed Saviour, to his invitations hath added an awakening Proclamation, *Iſa. 55.* 1. *Ho every one that thirſteth come, yea, he that hath no money*; no goodneſs or righteouſneſs of his own, *let him come.*

Secondly,

Secondly, *By ſending his Embaſſadors to intreat and beſeech poor ſinners to come in, and be reconciled to him*; as 2 *Cor.* 5. 20. *We are Embaſſadors for Chriſt, as though God did beſeech you by us*: What an expreſſion of incomprehenſible free love is this! That when we, vile wretched ſinners, ought to have ſought firſt unto Chriſt, that yet he ſhould firſt ſend unto us, beſeeching us by his Miniſters, as Embaſſadors, to come unto him, to accept of the Pardon which he hath purchaſed for us. Oh the depth of incomprehenſible love, not to be fathomed!

5. *The Scripture holdeth forth mercy to the worſt ſinners*:

1. By affirming, *that Jeſus Chriſt came to ſave the chief of ſinners*; 1 Tim. 1. 15.

2. By recording, *the converſion of moſt hainous ſinners*; as of *Manaſſah*, *Paul*, *Mary Magdalen*, and of others; who though their ſins were of a crimſon ſcarlet die, yet were they waſhed clean by the blood of Jeſus Chriſt.

3. By declaring, *there is a fountain opened for ſin, and for uncleanneſs*; Zech. 13. 1. This Expoſitors do generally apply to Chriſt, whoſe Blood is a *Fountain* to waſh away ſin and uncleanneſs; yea a *Fountain opened*, to ſhew his readineſs to do away our ſins, to waſh away the uncleanneſſes of all that come unto him; and will bath their ſouls in the ſtreams of that Fountain.

II. *Another Direction for the attaining of Faith, is, To be often meditating and thinking of Chriſt, of what he hath done, and ſuffered for our redemption.* To ſtudy Chriſt much is a good *help* to bring us to a *cloſing* with him, and *embracing him* with the *arms of our faith*. For what our *minds* moſt think on, it is by degrees transformed into. Yet muſt we not content *our ſelves* with a ſuperficial, ſlight, thinking of *Chriſt*; for that will avail us little. But we muſt enter into a ſerious ſtudy, and deep meditation of the all-ſufficiency of *Chriſts ſacrifice*, of the *fulneſs of his ſatisfaction*; as alſo how freely he is offered in the Goſpel to all *poor ſinners*, without any reſpect of works or worthineſs in them to commend them to him; how earneſtly he doth call and invite all *poor ſinners*, ſenſible of their ſins, to come unto him, and caſt their burthen upon him, with

a promiſe of eaſe and reſt, as in the fore-mentioned place; *Matth.* 11. 28.

III. *Give diligent attention unto the Miniſtry of the Word,* which is the ordinary means ordained by God for the working of faith in our hearts; *Rom.* 10. 17. *Faith cometh by hearing.*

IV. *Being convinced that there is no way of ſalvation, but onely by going out of our ſelves unto Chriſt, by diſclaiming all our own righteouſneſs, and reſting upon his perfect righteouſneſs, adventure thy ſoul upon Chriſt, caſt thy ſelf into his arms*; ſaying with *Job*, chap. 13. 15. *Though he ſlay me, yet will I put my truſt in him*; which is as great a meaſure of faith, as many ſincere Chriſtians do here attain unto.

V. *To theſe add Prayer*, which is not only a ſpecial means, but that which ſanctifieth all other means; making them effectual to the ends for which we uſe them. Oh therefore be not wanting to thy ſelf therein, but ask and ask again. Beg of God, that whatſoever he deny thee, he would vouchſafe unto thee a true ſaving faith in Jeſus Chriſt.

40. Queſt. What is True Repentance?

Anſ. True Repentance is a Saving Grace whereby a ſinner turneth from his ſins, and returns to God; with full purpoſe of heart and ſincere endeavour to walk in newneſs of life.

Explic. In this Anſwer are contained,

1. *The general nature of Repentance*; being *a ſaving grace.*

2. *The Subject of Repentance, A Sinner.*

3. *The Parts of Repentance*, which are two:

1. *A turning from ſin.* 2. *A returning unto God.*

4. *The manifeſtations, or real evidences of Repentance*, which are two:

1. *A full purpoſe of heart.* 2. *A ſincere endeavour to walk in newneſs of life.*

I. *For the general nature of Repentance*: It is a *Saving Grace.* It is ſaid to be a *Grace*, becauſe it is a gift freely given of God,

God, wrought in us by his Holy Spirit. And it is a *Saving Grace*, becauſe it tends and ends in the ſalvation of ſouls. So it is called *Repentance unto life*, becauſe the end of it is eternal life. Unto a conſcionable performance thereof, God hath promiſed everlaſting happineſs; *Ezek.* 18. 21. *If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.*

II. The ſubject of Repentance is here ſaid to be a *Sinner*; for whoſoever repenteth, chargeth himſelf with guilt, and muſt needs be a ſinner; *Matth.* 9. 13. Chriſt ſaith, *He came not to call the righteous, but ſinners to Repentance.*

III. The Parts of Repentance are two:

1. *Averſion from ſin.* 2. *Converſion to God.* Which are expreſſed by thoſe Phraſes of *Turning from ſin*, and *Returning to God.* And indeed, the formality of Repentance conſiſteth in our turning from ſin and returning unto God, from whom we have gone aſtray.

Firſt, *In turning from thoſe evil luſts and evil wayes wherein we have walked*; concerning which God himſelf giveth an expreſs charge to his people of *Judah*; Iſa. 1. 16. *Waſh you, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil.*

It is obſervable, that Repentance is ſet forth to be a turning from ſin *indefinitely*; that is, from every ſin, whether inward or outward, great or ſmall. There is no ſin ſo ſmall that needs no repentance; and none ſo great (the ſin againſt the Holy Ghoſt only excepted) but ſhall be pardoned upon repentance. There is infinite mercy, which is far above the greateſt of ſins; and there is a kind of infinite malignity in the ſmalleſt of ſins; whereupon it cannot be pardoned without infinite mercy.

If there be any difference required to be in thy repentance, it muſt be in forſaking thoſe ſins with greateſt hatred and deteſtation, which thou haſt formerly embraced with the greateſt love and delight; becauſe by them thou haſt moſt diſpleaſed and provoked God. But all muſt be caſt off, for if thou art reſolved to allow thy ſelf in any one ſin, the life of thy ſoul will go for the life of that ſin; and will not that prove a dear purchaſe to thee?

Secondly, The other part of Repentance is *Converſion unto God.* It is not ſufficient that we turn from ſin, but we muſt likewiſe turn unto God. Not enough that we ſeperate our ſelves from the world and the fleſh, that we ceaſe to be the ſervants of ſin, unleſs we give up our ſelves ſervants to God, following him in holineſs and righteouſneſs all our days. And the truth is, we never ceaſe to be wicked ones, till we become Gods holy ones, totally devoted and dedicated unto him. Its wickedneſs enough not to be really godly. O ſinner, turn, turn thus, and your ſouls ſhall live.

VI. In the laſt place follow the manifeſtations and real evidences of true repentance, which are two:

1. *A full purpoſe of heart.* 2. *A ſincere endeavour after new obedience.*

Firſt, *A full purpoſe and reſolution of heart to obey the Lord, and not to return to our ſins.* A full purpoſe of turning is in Gods account our turning from ſin; and a purpoſe to obey, he will account our obedience.

2. *A ſincere endeavour both to turn from ſin, and to walk in newneſs of life.* Thoſe purpoſes are falſe and deceitful, which do not bring forth ſuitable practices; namely a ſerious endeavour to execute and perform the holy decrees and reſolutions of our ſouls. A ſincere penitent is a reſolved perſon, and by his holy endeavours bears witneſs to the ſincerity of his reſolutions. He is become a new man throughout; heart and hand joyns together in ſerving and following the Lord.

Yet take notice of this, That true Penitents are not ſo renued and changed, as if there were nothing of the old man, no reliques of the old corruption remaining in them. Corruption is not totally mortified in the beſt in this life, but remaineth in ſome meaſure, ſo long as their ſouls remain in their mortal bodies. Yet the vigor, power, and ſtrength of it is much weakned and ſubdued.

Before I come to the Application, for the fuller clearing this grace of Repentance, I ſhall ſhew you the ordinary preparatories thereunto; which are four:

1. *Senſe of Sin.* 2. *Apprehenſion of the Mercy of God in Chriſt.* 3. *Grief for Sin.* 4. *Hatred of Sin.*

1. *Senſe of Sin.* The Lord in preparing and diſpoſing the heart of a ſinner for the great work of Repentance, doth make him ſenſible of his ſins, and miſerable condition by reaſon of them; and that not only of the ſins of his life, but alſo in ſpecial of the ſin of his Nature; that he was *conceived in ſin, and brought forth in iniquity*; as *David* confeſſed of himſelf, *Pſal.* 51. 5. And the Apoſtle in *Eph.* 2. 3. concludeth *all men by nature to be the children of wrath*; he doth not ſay, by imitation or practice, but *by nature*. Till a man be throughly convinced that by nature he is in a depraved and polluted, and in a loſt and undone condition, he cannot ſee any need he hath of repentance and converſion. Queſtionleſs this is one ſpecial reaſon why there are ſo few Converts in theſe days, notwithſtanding the Doctrine of Repentance and turning from ſin is ſo much preſſed by Miniſters; becauſe people are not convinced, nor made ſenſible of that original corruption, that fountain of iniquity, which they brought with them into the world.

Study therefore thy natural pollution, which maketh thee ſo prone to evil, and backward to all good; which hath corrupted all the faculties of thy ſoul and members of thy body, and hath an influence to the defiling of all thy ſervices, and thy acting all manner of wickedneſs.

And then call to mind thy manifold actual ſins and tranſgreſſions, with their aggravating circumſtances; which, through Gods bleſſing, may bring in ſuch a ſenſe of thy abominable vileneſs, as may work thee to a loathing and abhorrence of thy ſelf, and a reſolution by the grace of God to turn to the Lord.

Secondly, *Another preparatory to repentance, is an apprehenſion of the mercy of God in Chriſt.* Every true Penitent is apprehenſive, as of his ovvn guilt, ſo of that grace and mercy of God, in and through Jeſus Chriſt. Repentance unto life, ariſeth from true faith in Chriſt: For vvhen vve are aſſured of Gods infinite mercy, and the all-ſufficiency of Chriſts merits, then are vve encouraged to turn from our ſins unto God, in hope of pardon. And deep apprehenſions of the love of God in Chriſt, vvill vvork ſuch returns of love to him, as vvill bring forth a fear of offending

and care to pleaſe him; vvhich is true Evangelical Repentance.

Some queſtion there is amongſt Divines, Whether faith muſt precede repentance, or repentance go before faith: But to me it ſeemeth out of queſtion, That though in time faith and repentance are both together, yet in order of nature faith is firſt, and muſt go before repentance, as the ground and foundation thereof.

Thirdly, *Another preparatory to true repentance is grief for ſin. Godly ſorrow*, ſaith the Apoſtle, *worketh repentance unto ſalvation, not to be repented of*; 2 Cor. 7. 10. *Godly ſorrow*, is, when we grieve for our ſins, not ſo much out of a ſervile fear of puniſhment, from which Chriſt hath freed us by his death; but becauſe we have offended ſo good a God, ſo gracious a Father, ſo bountiful a Lord and Maſter.

This godly ſorrow is not repentance, but works repentance, and makes way for it. As no Woman is ordinarily delivered of a child without ſome throws, ſo no Man is ordinarily converted without ſome grief and ſorrow for his ſins. Yet are not all true penitents grieved in a like meaſure, ſome have gentle fits in compariſon, and others are more deeply affected with an apprehenſion of their ſins; happily becauſe they have been more groſs and ſcandalous ſinners. Thus *Paul*, having been a perſecutor of the ſaints and people of God, was more deeply humbled than the reſt of the Apoſtles; *Act.* 9. 9. Hence it is, that ſuch who have had their Education under pious Parents or Governours, and thereupon free from hainous ſins, do not uſually feel thoſe bitter throws in their converſion as others have felt.

Let none therefore queſtion the truth of their repentance, becauſe they have not been ſo deeply humbled as ſome others: For it matters not how deeply thou haſt been wounded, but how ſoundly thou art cured. The ſufficiency of things is to be judged by their anſwerableneſs to their uſe and end. If thy ſorrow for ſin hath brought thee to God, it is ſufficient to evidence it ſelf to be true godly ſorrow. If God hath dealt more tenderly and gently with thee than with others, thou haſt no cauſe to complain, but to bleſs God for his kindneſs to thee. And

know,

know, that a Chriſtians ſorrow and grief for his ſins is not all at a mans firſt repentance, but oftentimes it is more and greater, after he hath had a greater taſte of Gods love than it was before. Many Chriſtians do grieve and mourn all their days under a deep apprehenſion and experence of their unkindneſs to the Lord; too much evidenced by their walking ſo unworthy of his love. Their formality in Duties, their Pride, Paſſions, Hypocriſies, Earthlineſs, and that vanity of mind which they too often walk in; theſe and ſuch like break their hearts, and make them go mourning to their graves.

And whereas ſome queſtion the truth of their grief and ſorrow for ſin for want of tears, becauſe they cannot weep ſo bitterly as others.

1. *Let ſuch know, that tears are no certain rule whereby to judge the truth of our grief*; in regard there may be true grief, where there are no tears: the heart may bleed, when the eye cannot weep, And there may be many tears where the heart is not deeply touched.

2. *Some mens bodies are of ſo dry a conſtitution, that they are unapt to weep for any thing*; and then no marvel that they cannot weep for ſin.

But if thou canſt weep for outward loſſes and croſſes, and not for thy ſins, thou haſt cauſe to complain more of the hardneſs and corruption of thine heart, than of the conſtitution of thy body.

If this be thy caſe, then take this advice, when thou findeſt thine heart affected, and thine eyes dropping tears for ſome outward loſs or croſs, then take that time ſeriouſly to meditate of thy ſins, and turn the ſtream of thy tears upon them; that ſo they may run in the right channel.

Fourthly, *Another preparatory to true repentance, is, an hatred of every ſin*; and that as it is a tranſgreſſion of Gods holy Law, an offence againſt his Majeſty; which is always accompanied with a loathing it in our hearts, yea and of our ſelves, becauſe of it. This loathing and hating of ſin is a conſequent of true grief and ſorrow; for whoſoever doth heartily bewail his ſins, will aſſuredly hate and abhor them.

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This hating of ſin is more acceptable to God than many tears, and a ſurer evidence of ſincere repentance. For daily experience telleth us, that many prophane wretches, who ever lived in the love of their ſins, without the leaſt hatred of them, yet upon their Sick-beds will howl, and cry out of their ſins; yea and ſhed tears for them: but no ſooner are they raiſed from their Sick-beds, and reſtored to health, they ſhew how little they hated their ſins, notwithſtanding all their crying, by their returning with the dog to their vomit again: whereas true hatred of ſin will make men take more heed of it as long as they live.

Applic. 1. Speedily get this grace of Repentance, which that you may obtain,

1. *Set upon the duty of Examination*, ſearch into thine own heart, call to mind as many of thy ſins as poſſibly thou canſt; together with their aggravating circumſtances. This Direction the Prophet *David* hath left upon Record with a *Probatum eſt*, *I thought on my wayes, and turned my feet unto thy teſtimonies*; Pſ. 119. 59.

2. *Frequently attend unto the Miniſtry of the Word*, being a ſpecial means appointed by God to bring us to repentance. *Act.* 2. 37. we read, that while *Peter* was preaching the Word to the *Jews*, *they were pricked in their hearts, and ſaid, What ſhall we do to be ſaved?* It is not Humane Oratory, or Artificial Eloquence, but the Demonſtration of the Spirit and of Power in the Preaching of the Word, that is effectual for the turning of men from their ſins unto God.

3. *Repentance being the gift of God, be earneſt with him in prayer, that he would beſtow it upon thee.* In thy prayers,

Firſt, *Make an humble confeſſion of thy ſins*; Bewail as thine Original Corruption, ſo the manifold tranſgreſſions of thy life And then with the *Publican*, ſmite thy Breaſt and ſay, *Lord be merciful to me a ſinner.* And beg of God, that he would work in thee, that true godly ſorrow, which worketh repentance never to be repented of. To that end, beſeech him, ſo to ſmite that rocky heart of thine, that out of it may flow ſtreams of unfained ſorrow: that he would turn thine heart from the love of all ſin unto himſelf; that thou mayeſt give up thy ſelf ſincerely and in-

intirely unto him, to ſerve and pleaſe him in holineſs and righteouſneſs all the days of thy life.

4. *Seriouſly meditate as on the certainty of the day of Judgement, ſo on the uncertainty of the time thereof.* Yea make it thy buſineſs, by faith often to realize that day unto thy ſelf. I know not a more *powerful means* to awaken and ſtir up ſecure ſinners ſpeedily to turn from their ſins unto God, than ſeriouſly to contemplate of that Dreadful Day, when a ſtrict account muſt be given of all our thoughts, words and actions. But this is the bane of many Profeſſors, that they content themſelves with ſome notional Speculations, ſome ſlight thoughts of that day, as being far off; and thereupon are little affected therewith: Whereas if we would look upon it as near at hand, and live in continual thoughts and expectation thereof, it would have an efficacious influence both upon our hearts and lives, and bring us to repentance; for that will be the great Inqueſt of that Great Day, not ſo much, Whether we have ſinned, but whether we have repented? and according to the anſwer to that, will our Sentence be.

II. Secondly, *Let us not content our ſelves with the firſt, or initial repentance*, as Divines call it; *but let us frequently renew our repentance.* For the better underſtanding hereof, take notice of a *twofold repentance:*

1. *The initial, or firſt repentance*, which was at our firſt converſion; when we firſt came to a ſight and ſenſe of our ſins, and were ſavingly brought to God.

This initial repentance, which is the firſt ſaving change that is wrought upon us, being the ſame with converſion, muſt have (as hath been in part already hinted) theſe four things in it. There muſt be,

1. *A change of our judgements.* The word μετάνοια, tranſlated *Repentance*, ſignifies *a change of the mind*, or judgement. A true penitent begins here, he is brought to a right judgement, he ſeriouſly judges it his beſt courſe to turn to the Lord.

2. *A change of the counſels of the heart.* A penitent not only changes his Counſellors, he confers no longer with fleſh and blood; *Gal.* 1. 16. But now conſults with God and Conſcience. But he changes the *matters of his counſels.*

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He conſults not with Fleſh and Blood, nor are his counſels about carnal things. 'Tis not, how he may pleaſe his Fleſh, or advance his worldly intereſt, but how he may pleaſe God, and ſecure the intereſt of his ſoul, that are the great debates in his ſoul. What muſt I do to be ſaved? How muſt I get into Chriſt? Theſe and ſuch like, are the main conſultations and inquiries of his ſoul. Theſe two things, though they be hopeful, yet are not a ſaving change; thus far men may go towards repentance, and yet periſh at laſt.

3. *A change of the purpoſes of the heart.* The penitent ſoul comes to this reſolve; Well, through the grace of God, I will be the Lords; I am determined that I will keep his Statutes. No longer will I be a ſervant of ſin, or of the world; henceforth I will be for God, for Holineſs, and for Heaven. This purpoſe and reſolution is the firſt ſaving act in converſion (provided it be deep and fixed) this is the wills cloſing with God.

4. *A change of the practice*, when the penitent doth actually joyn himſelf to the Lord, and walks in his holy ways. This laſt, the change of the practice, is that which proves the change of the purpoſe to be ſincere.

Theſe four things, this change of the *Judgment*, this change of the *Counſels of the heart*, this change of the *purpoſes of the heart*, this change of the *practices*, are all comprehended in *initial repentance*, and are every one of them to be found in every ſincere Convert. O let it be carefully conſidered, and make theſe things the matter of your Self-examination; leſt you be damnably miſtaken in Repentance, and judge your ſelves to be Converts, when you are nothing ſo; and ſo periſh everlaſtingly: *Luk.* 13. 3. *Except ye repent*, and thus repent, *ye ſhall all periſh.*

2. *The renued, or continued repentance*, is the continuation of the firſt in the whole courſe of our lives.

This renued repentance is likewiſe two-fold. It is either, *ordinary* or *extraordinary.*

The ordinary renued repentance, in the preparatives, parts, and effects of it, as before deſcribed, is that which we ought daily to exerciſe: Since we daily renue our ſins and tranſgreſſions againſt God, we muſt daily renue our repentance.

The

The extraordinary renued repentance is that, which we ought to perform upon ſpecial occaſions, as after we have groſly fallen, when under great afflictions, before the Sacrament, on days of Humiliation, &c.

Queſt. 41. **Which are the Ordinances Chriſt hath appointed for the furthering our Salvation?**

Anſw. The Ordinances Chriſt hath appointed for the furthering our Salvation, are, The Word, Sacraments, and Prayer, in ſpecial.

Explic. This Anſwer ſetteth forth the ſpecial Ordinances which Chriſt hath appointed and ſanctified as the ordinary means of our ſalvation. I ſay, as the *ordinary means:* For we muſt acknowledge, that *Chriſt* doth not abſolutely tie himſelf to any certain means, but doth ſometimes uſe extraordinary ways. Thus *Paul* was converted by an extraordinary light and voice from heaven; ſaying, *Saul, Saul, why perſecuteſt thou me? Acts* 9. 1, 2, 3. The *Jaylor*, likewiſe was converted in an extradinary way, and manner: For *as* Paul *and* Silas *were praying, and ſinging praiſes to God in the priſon at midnight, ſuddenly there was a great earthquake; ſo that the foundations of the priſon were ſhaken, and immediately all the doors were opened, and every ones bands were looſed;* Act. 16. 25. This earthquake which ſhook the foundations of the priſon, did likewiſe (through the good providence of God) ſhake the ſtout heart of the *Jailor*; whereupon a change was ſoon wrought in him: For the Text ſaith, ver. 29. *That he came trembling, and fell down before* Paul *and* Silas, *and ſaid, Sirs, What muſt I do to be ſaved? And they ſaid, Believe in the Lord* Jeſus Chriſt, *and thou ſhalt be ſaved, and thy houſe. And he took them the ſame hour of the night, and waſhed their ſtripes; and was baptized, he and all his ſtraightway.*

But though the Lord *Chriſt* is pleaſed to work upon ſome few by extraordinary means, yet for the moſt part he doth it by ordinary; *viz.* The *Word, Sacraments, and Prayer*, and he requires us to attend upon thoſe, and in the uſe of them to expect his bleſſing for our Converſion and Sanctification.

Applic.

Applic. *Seeing the Word, Sacraments, and Prayer, are the ordinary means appointed and ſanctified by Chriſt for our converſion and ſalvation, how doth it concern us to be conſtant and ſerious in the uſe of them:*

1. *Putting forth all the ſtrength we can.* There is a two-fold ſtrength, which we are to put forth in the performing holy Duties, and partaking in Holy Ordinances.

Firſt, *The ſtrength of intention.* We muſt be ſo intent upon them, as not careleſly to ſuffer any wandring thoughts to take poſſeſſion of our heads, or carry away our hearts. We muſt be ſo intent upon what we are about, as not to intend any thing elſe beſides; our united ſtream muſt run all in one channel. For what can it be leſs than a ſlighting of the Great God, if when we are converſing with him in his Ordinances about things of greateſt concernment, even the ſalvation of our precious ſouls, we ſhould turn aſide to converſe with the world; entertaining every vain thought that offered it ſelf to us. When-ever therefore either God is ſpeaking to us in his Word, or we are ſpeaking to him in Prayer, or we are feeding on him in the Sacrament; let us ſtrive to keep our hearts cloſe to the work we are about. I know, indeed, that vain, worldly thoughts will be thruſting in at ſuch times, but we muſt do our utmoſt to ſhut the door againſt them, and keep them out.

Secondly, *Strength of affection is likewiſe required of us;* We muſt ſtir up our hearts and affections to the Duties we take in hand. It is recorded of Mr. *Bradford,* that in praying and reading the Scripture, he would not give over till he found his heart affected, and his affections quickened in the Ordinance he was about: an Example worthy our Chriſtian imitation. But oh how contrary is the practice of many! whoſe only care is to paſs through a Duty; if they have read a Chapter in the Bible, or run over a Prayer, they go away ſatisfied, as if they had performed an acceptable ſervice unto God, though their hearts have been little affected in either of them. What is this, but to offer unto God the Carcaſe of our Duties, without the life and ſpirit of them? which cannot but be abominable unto him. For as a body without a ſoul is but a loathſome carcaſe in the ſight of man; ſo the body of good Duties, with-

without the life and ſoul of them, is a loathſome careaſe in the ſight of God. Therefore in every Ordinance let it be our chief care to put forth, as *the ſtrength of our intentions*, ſo *the ſtrength of our affections.*

II. *Having put forth our ſtrength, let us beware of reſting in our Duties; of looking for ſalvation in, and from them.* There is good reaſon for this admonition, becauſe it is very natural to men to reſt in their Duties, and to ſeek for ſalvation from them; which is one of the moſt dangerous things in the world: and that upon a twofold account,

1. *Becauſe good Duties reſted in, will keep us from looking after Chriſt, and reſting on him and his righteouſneſs*; which is the only ſound foundation on which we can ſafely build our hope of ſalvation.

2. *Becauſe our beſt Duties performed after the beſt manner are accompanied with manifold ſins and imperfections.* Our very Duties would damn us, even the beſt of them, if the Lord ſhould be extream to mark the iniquities of them; and if the blood of Chriſt be not ſprinkled upon them.

42. Queſt. **How doth the Word become effectual to our ſpiritual advantage?**

Anſ. The Word becometh effectual to our ſpiritual advantage, as by bringing ſinners to a ſight and ſenſe of their miſerable condition, and turning them from their ſins unto God; ſo by perfecting the Work of Grace begun in the Saints.

Explic. For the Explication of this Anſwer, I ſhall clear four things:

I. In what manner the Word is made effectual to ſalvation,

1. *By the Sending of it.* 2. *By the Preaching of it.*

II. To whom the Word, and the Miniſters thereof is made effectual; namely, both *To ſinners*, and *To Saints.*

III. How

III. How the Word is made effectual to the ſalvation of ſinners:

1. *By bringing them to a ſight and ſenſe of their miſerable condition.*

2. *By turning them from their ſins unto God.*

IV. How the Word is made effectual to Saints, namely, By perfecting the Work of Grace begun in them.

I. For the firſt, *The Word is made effectual to ſalvation, ſometimes by the reading of it.* Hiſtory tells us, that *Junius* was converted by reading the firſt Chapter of St. *Johns* Goſpel. And *Auguſtine* by reading the 13th Chapter of the Epiſtle to the *Romans*. And very many others have found the reading the Scriptures effectual to their ſalvation. Whereupon our Saviour exhorteth all *to ſearch the Scriptures*; Joh. 5. 39. And if Parents, beſides their own reading, would hear their Children read the Scriptures often at home, it would be a great advantage both to themſelves and their Children, for their better profiting by the preaching of the Word.

Secondly, *The Word is made effectual more eſpecially by the preaching of it.* In that thereby it works more upon the affections, and alſo leaves a deeper impreſſion on the mind of a man. Though many in their private reading the Scriptures, do feel ſome ſweet blaſts of the Holy Spirit, yet in the Publick Miniſtry of the Word the Spirit oft times cometh down in a more plentiful meaſure; and worketh more powerfully and effectually. In *Act.* 10. 44. it is expreſly noted, that while *Peter* was preaching, *the Holy Ghoſt fell on them which heard the Word.* And doubtleſs for one who hath been converted by the private reading of the Scriptures, thouſands have been turned from their ſins unto God by the publick preaching of the Word. The reaſon whereof is not any excellency that is in the Miniſters of the Goſpel, for certainly there is much more worth and excellency in the Word of God, than in any Sermons preached by men: but becauſe the Lord hath ordained and appointed Preaching to be the ordinary means of ſalvation.

III. *The Miniſtry of the Word is made effectual to Sinners:*

Firſt,

First, *By bringing them to a lively ſight and deep ſenſe of their ſins, and their miſerable condition by reaſon of them.* The Spirit of God accompanying the outward Miniſtry of the Word, ſinners are thereby brought to a ſight of their particular ſins; not of ſin in general only, but of their particular; and chiefly their ſpecial ſins, either ſome boſome and beloved ſins, or ſome groſs ſins committed by them; or ſometimes any ordinary ſins. For if God be pleaſed to ſhew unto a Soul, *the evil of any ſin* it is guilty of, that Soul ſhall ſee evil enough in that ſin to caſt it down. But the Spirit of God having diſcovered one ſin, he proceedeth to diſcover gradually all the reſt, and chiefly the body of ſin within, as the root from which all the corrupt branches ſpring.

That Chriſt hath begun the work of Converſion, by convincing the Soul of one ſpecial ſin, is evident from ſeveral inſtances in Scripture; as in the *Woman of Samaria*, whom Chriſt firſt convinced of her *Adultery*, telling her, *That the Man with whom ſhe now lived, was not her Husband*; John 4. 18. And in *Acts* 2. 36. we read that the Converſion of 3000 *Jews*, was begun by convincing them of their hainous ſin, *in crucifying the Lord of Life.* And in theſe days the Lord dealeth much after the ſame manner; when a Miniſter is ſetting forth the hainous nature and dreadful conſequence of one ſin, it may be *Swearing*, *Sabbath-breaking*, *Lying*, or ſuch like, the Spirit of God ſometimes beginneth the work of Converſion by ſetting home that ſin on the conſcience of ſome of the hearers; which is an experienced truth.

Secondly, *The Miniſtry of the Word is made effectual to ſinners, by turning them from their ſins unto God*, which cometh to paſs, partly, *By Preaching the Law*, and partly, *By Preaching the Goſpel.*

Firſt, *The Law diſcovers unto ſinners their manifold tranſgreſſions*, ſhewing them both the nature and danger of them, and their miſerable condition into which they are thereby plunged, and an utter impoſſibility to eſcape of themſelves; whereby they receive the ſentence of death in themſelves.

Secondly, *Then cometh the Goſpel, that meſſage of Reconciliation, which diſcovers a remedy*, whereby poor ſin-

ners may be delivered out of the ſnares of the Devil, and be freed from the curſe and malediction of the Law, and brought into favour with God, and accepted by him, by their cloſing with Jeſus Chriſt, upon the terms of the Goſpel.

IV. *As the Miniſtry of the Word is made effectual to Sinners, by convincing and converting them, ſo to Saints, by perfecting the work of Grace begun in them*; as the Apoſtle expreſſeth, *Acts* 20. 32. Where ſpeaking of the Ordinance of Preaching, ſaith, *It is able to build them up, and to perfect the work of Grace begun in them*; And *Eph.* 4. 11, 12. he ſaith, *That God hath appointed Paſtors and Teachers, for the perfecting of the Saints.*

Applic. 1. Seeing the Miniſtry of the Words is ſo many ways effectual to our ſpiritual advantage, the firſt uſe may be, *to reprove a number of prophane Perſons in theſe days, who with open mouth cry out againſt the Miniſtry of the Word, and the frequent Preaching thereof.* And that they may have ſome pretence for their prophaneneſs, they cry out for more Praying, and leſs Preaching. But ſurely it cannot be for love to Prayer, that they call for more Praying, ſeeing they add, leſs Preaching. For if in truth they took delight in calling upon God, they could not alſo but take delight in hearing God ſpeak to them. But note their Pride, they would have Gods Ears open to hear them, and yet are loath to have theirs open to hear God. They would have God hear them ſpeaking to him, but are loath to hear God ſpeaking to them by his Miniſters. Note alſo their folly; by preaching Men are directed how to Pray aright, and by it they are ſtirred up more frequently, more heartily, more zealouſly, to call upon God, and yet to have more Praying they would have leſs Preaching. Surely, were it not for Preaching, our Devotion would ſoon be turned into Superſtition, or freeze into a cold or life-leſs form.

2. *Be conſtant in the uſe of Gods Ordinances, neglect no opportunity of enjoying them.* For ought thou knoweſt that time, thou wittingly and needleſly abſenteſt thy ſelf from any of Gods Ordinances, might have been a time of mercy to thy Soul, which thou haſt loſt, and mayſt never

never meet with the like again. If he who lay 38 years at the *Pool of Bethesday* for Cure, had been absent at that time when Christ came thither, he had missed of his Cure, and might have dyed of his Disease. It is good therefore to wait Christs time, though he seem to stay long; and to take every season, as that which may be Christs season.

43. Quest. **How may we profit by our reading and hearing the Word?**

Ans. We may profit by our reading and hearing the Word, As by preparing our selves, so by giving diligent attention thereunto, receiving it with faith and love, treasuring it up in our hearts, and practising it in our lives.

Explic. In this Answer, our profiting by the Word read or heard, is affirmed to be furthered by these means:

1. By preparing our selves thereunto.
2. By giving diligent attention unto it.
3. By receiving it with faith and love.
4. By treasuring it up in our hearts.
5. By practising it in our lives.

I. *By a due preparation thereunto.* The Ground must be prepared for the Seed, or the Seed will never take root and prosper. That thou mayst be duely prepared,

1. *Possess thine heart before-hand with an awe of God's Majesty*, that thou mayst say as *Jacob*; Gen. 28. 17. *How dreadful is this place! this is no other but the House of God.*

2. *Have recourse unto God by Prayer*, and that, First, For the *Minister*, *That a door of Utterance might be given unto him*, that he may preach the Word truly, sincerely, powerfully, and profitably. Secondly, For *thy self*, That God would give thee not only attention to hearken, but likewise understanding to conceive, wisdom to apply, memory to retain, faith to believe, and grace to practice what thou shalt hear.

3. *Go with an heart ready to receive and embrace every truth that God ſhall teach thee.* This is to go with an honeſt and ſincere heart, when a man ſincerely purpoſeth to endeavour to avoid every ſin, though never ſo profitable and delightſome to him; and to practice every duty God ſhall teach him, though never ſo painful.

4. *As thou art going, ſeriouſly conſider whither thou art going*; not to a Fair or Market, but to the Houſe of God, where God himſelf is preſent to behold thee, and where God himſelf ſpeaketh by the Mouth of the Miniſter.

5. *Lay aſide all worldly cares and thoughts, which may diſtract thy mind in hearing the Word, and ſo choaking this heavenly ſeed, make it fruitleſs.* For as the Veſſel which is already full will receive no more, ſo the heart that is full of worldly thoughts, keepeth out the Word of God that it cannot enter in.

II. *That the Word may be heard with ſpiritual advantage, all diligent attention muſt be given thereunto*; ſo as not a word that is delivered ſhould be careleſly loſt. It is noted of *Lydia*, whoſe heart the Lord opened, that *ſhe attended to the things that were ſpoken*; Acts 16. 14. And ſurely except we bring our minds to attend the Word, we ſhall never underſtand it; and how can we profit by that we underſtand not?

Our attention hath three chief enemies which we muſt carefully avoid, and againſt which we muſt eſpecially watch.

The firſt is, *Straying thoughts*, roving after worldly matters and ſenſual delights. The ſecond is, *A wandring eye*, rolling up and down from one object to another. The third is, *A careleſs ſleeping* in the time of publick Exerciſes.

Let ſleepers know, that the Devil ſleeps not; but is wakeful and watchful to take their ſouls napping, and if poſſible, to carry them to Hell. It will be therefore our wiſdom to ſtrive againſt it by ſtanding up, and rowſing up our ſelves, yea, to pray to God for help and ſtrength againſt all drowſineſs of body. And if we find our ſelves apt to ſleep after Meals, it is better at ſuch times to eat the leſs, or to ſleep a little

at home before we go to the publick, which may be a good means to prevent our ſleeping there.

III. *The Word muſt be received with Faith*, believing and applying thoſe things which we hear. As hearers ſhould deſire that ſome ſuitable word, ſuch as concern themſelves in particular, may be preached; ſo likewiſe ſhould they apply and make that proper uſe, which belongs to them of whatſoever they hear. As Meat, though it be wholſeſome and never ſo well dreſs'd, yet if it be not taken and eaten, will yield no nouriſhment to the body. So no Doctrine, though never ſo ſound and wholeſome, will do our Souls good, unleſs by Faith we apply it to our ſelves. It will be therefore thy wiſdom to mix faith with thy hearing. And then is the Word received with faith.

1. *When the Word as a truth is believed,*

2. *When it is applied as a truth that concerns thy ſelf in particular.* As for inſtance, If the Miniſter hath ſpoken againſt any ſin, to which thy conſcience cryeth guilty, make application thereof unto thy ſelf, and ſay, The Lord this day called upon me to humble my ſoul for ſuch a ſin, and to reſolve againſt it for the time to come, and Gods Grace aſſiſting me, ſo I will. In like manner, if the Miniſter hath preſſed any ſpecial duty that appertains unto thee, apply that duty unto thy ſelf, and bring it home unto thine own ſoul, ſaying, The Lord hath this day called upon me by the Voice of his Miniſter, to be more careful and conſcionable in the ſanctifying the Lords day, or to be more conſtant in Secret Prayer in my Cloſet, or in Private Prayer with my Family; and Gods Grace aſſiſting me, ſo I will. The truth is, in this application of ſins and duties, conſiſteth the very life of hearing. When Miniſters have made the largeſt and cloſeſt Applications in their Preaching, 'tis Peoples Application that at laſt muſt render the Word effectual.

IV. *The Word muſt be received as with Faith, ſo with Love*, in regard of the many ſingular benefits which thereby are derived to us; as knowledge, faith, with all needful ſaving graces, yea, and eternal life and happineſs; for,

1. *By the Word and the Miniſtry thereof, the blind eyes of our underſtanding are enlightened*, with the knowledge of God, the knowledge of our ſelves, and the knowledge of Jeſus Chriſt, our only Saviour and Redeemer.

2. *Saving Faith is wrought in us*, for faith cometh by hearing, and hearing by the Word of God; *Rom.* 10. 7.

3. *The way to eternal happineſs, is thereby made known unto us*, in which reſpect the word is called, *The Word of Life*; Phil. 2. 16. *The word of Salvation*; Acts 13. 26. Becauſe it is the means whereby we are ſaved, and ſhall attain eternal life and happineſs.

Wouldſt thou love God and the Lord Jeſus? then love the Word by which the Lord is revealed and made known to thee. Wouldſt thou Believe? Doſt thou love Life? then love the Word, which is both the Word of Faith, and the Word of Life.

V. *The duties to be performed by us after reading or hearing, are chiefly two, That we lay it up in our hearts.* And *practice it in our lives.*

Firſt, *That we lay up the Word in our hearts*, which rule the wiſe man giveth; *Prov.* 4. 4. *My Son let thine heart retain my word*; and ver. 21. *Keep them in the midſt of thine heart*, that is, hide them deeply and ſurely in thy mind, and be often thinking and meditating on them; which we find practiced by *David*, *Pſal.* 119. 11. *Thy word have I hid in my heart.* Our Meat which we eat, muſt be retained and concocted, or it will not nouriſh; nor will our ſpiritual food nouriſh our ſouls, unleſs it be retained in our memories, and digeſted by ſerious meditation. Some Profeſſors have an itch of hearing many Sermons ſometimes in a day, and ſo leave no room for the neceſſary duty of meditation. Two good Meals in a day is ordinarily enough both for our Bodies and Souls. Certainly, that duty of meditation, thereby to make the Word our own, will make one Sermon better to us than ten without it.

2. *The other duty to be perſormed by us after hearing the Word, is to practice it in our lives*; Jam. 1. 22. *Be ye doers of the Word, and not hearers only, deceiving your own ſelves*; implying, that all our hearing of Sermons is but

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a deceiving our own ſouls, if we be not doers thereof; if we practice not what we hear,

Applic. *Seeing Practice is made the end of hearing, far be it from any of us to flatter our ſelves into a good opinion and conceit of our preſent condition, barely upon our frequent hearing of Sermons.* It is good to be hearers of the Word, becauſe this is the means to bring us to be doers; but beware that thou ſatisfie not thy ſelf with bare hearing. Hear that thou mayſt do, but let not thine hearing ſerve thee inſtead of doing.

44. Queſt. **How do the Sacraments further our Salvation?**

Anſ. The Sacraments do further our Salvation through our receiving them by Faith.

Explic. For the better clearing this Anſwer, I ſhall ſhew you both *Negatively* and *Affirmatively*, how the Sacraments do further our Salvation.

1. *Negatively*, *Not by any vertue in them.* For they have no efficacy in themſelves to produce and work grace neither *ex opere operato*, by the bare work done, nor *ex dignitate operantis*, from the worthineſs of him who diſpenſeth the Sacrament. For the perfecteſt Miniſter and his actions, are full of infirmities and imperfections. So that as the Miniſters impiety and unworthineſs doth not make the Sacrament void and ineffectual to a worthy receiver, ſo neither doth the piety and good intention of a faithful Miniſter make the Sacrament effectual to an unworthy receiver; *Acts* 8. 13, 21.

2. *Affirmatively*, Sacraments do further our Salvation,

1. *By the preſence of Chriſt, bleſſing his own Ordinance*, which he promiſed to his Apoſtles and Miniſters a little before his aſcenſion into Heaven; *Matth.* 28. 20. *Lo I am with you always to the end of the World.*

2. *By the working of his Spirit in his Ordinance.* For it is the Spirit which makes the Sacrament powerful and effectual to us. *It is the Spirit that quickneth*; *John* 6. 63. the

Fleſh, or outward part of the Ordinance, alone *profiteth nothing.*

II. *The Sacraments are effectual only to thoſe who receive them by faith*; that is, only to believers; they only do partake of the ſpiritual bleſſings ſignified.

Applic. 1. *Seeing the efficacy of the Sacraments dependeth not on the piety or good intention of the Miniſter, this may inform us, That Sacraments miniſtred by unworthy Miniſters are true Sacraments, and may be effectual to the comfort and ſalvation of believers.* Preaching the Word, and the Adminiſtration of the Sacraments, are to the ſame end, for Chriſt is held forth in the Miniſtry of the Word to the Ear, and in the Sacrament to the Eye, which is therefore called, *The viſible Goſpel.* Now Chriſt commanded his own Diſciples to hearken to the *Scribes* and *Phariſees*, ſitting in *Moſes* Seat, though they were vicious in their lives, and erroneous in their Doctrine, provided only, *That they proved all things, and held faſt only that which was good.* If the Word taught by them was effectual to Salvation, why may not the Sacraments Adminiſtred by Wicked Men, ſtanding in the room of true Miniſters, be true Sacraments?

2. *Seeing the Sacraments become effectual only to ſuch as by faith receive them, this ſheweth one main reaſon, why many who often partake of the Lords Supper, find little or no comfort at the ſame, namely, for want of Faith.*

45. Queſt. What is a Sacrament?

Anſ. A Sacrament is a Divine Ordinance, wherein by outward ſigns and rites, Chriſt and his benefits are ſealed up unto Believers.

Explic. Here a Sacrament is deſcribed,

1. By its Name.

2. By the general Nature of it, *being a Divine Ordinance.*

3. By the Parts thereof, which are two; Firſt, *The outward Signs and Rites*, Secondly, *The Spiritual things ſignified by them.*

4. By

4. By the chief end and uſe thereof, which is, *to ſeal up Chriſt and his benefits.*

5. By the Perſons to whom Chriſt and his benefits are ſealed, namely, *to Believers.*

I. The word *Sacrament* is not to be found in Scripture, but is an ancient Latine word, and was in uſe among the Heathens before it was applied by Chriſtians to their ſolemn Ordinance. It was firſt uſed to declare a ſolemn Oath miniſtred to Souldiers, whereby they bound themſelves to perform faithful ſervice to their Captain and General, under whom they bore Arms. That Oath was called a *Sacrament*, becauſe thereby they were obliged and dedicated to that ſervice. Now becauſe by thoſe Holy Ordinances which Chriſt hath appointed in his Church, Chriſtians do conſecrate themſelves wholly unto the ſervice of their Saviour, they are called *Sacraments.*

II. The general nature of a Sacrament is ſet forth by this Phraſe, *It is a divine Ordinance*, being Inſtituted by Chriſt, as *Matth.* 28. 19. where he giveth commiſſion to his Apoſtles and Miniſters, to *Go teach all Nations, and baptize them in the Name of the Father, of the Son, and of the Holy Ghoſt.* All the efficacy of a Sacrament ariſeth from Chriſts inſtituting it to ſuch a purpoſe. Every thing is effectual to that whereunto it is inſtituted of God. This is the reaſon Water in Baptiſm is effectual to ſeal up our incorporation into Chriſt, and the Bread and Wine at the Lords Supper, our communion with Chriſt; becauſe they are by God inſtituted to thoſe very ends. The Elements themſelves are but ordinary, but their uſe and efficacy is ſpiritual and divine, becauſe they are ordained of God to ſuch an uſe.

III. The parts of a Sacrament are two:

1. *The outward ſigns with their rites inſtituted by Chriſt.*
2. *The ſpiritual things ſignified by them.*

Both theſe muſt neceſſarily concur to make a Sacrament: For without an outward ſign, there is not a ſhew of a Sacrament, and without the ſpiritual things ſignified, there can be nothing but a ſhew, no ſubſtance at all: But both joyned together make up the full matter of a Sacrament.

Beſides outward *ſigns*, there are likewiſe in every Sacrament

crament certain *rites* and *notions* appertaining to the *ſigns*. The difference betwixt *ſigns* and *rites*, is briefly this; *Signs* are the viſible creatures that are uſed in a Sacrament, as in Baptiſm *Water*; in the Lords Supper *Bread* and *Wine*. *Rites* are the actions done about thoſe ſigns, as in *Baptiſm*, the Miniſter taking up water, and ſprinkling it on the party baptized, are ſacramental Rites.

Of theſe outward Signs and Rites in Sacraments, there is a double uſe:

1. *To help our underſtandings*, by comparing the outward ſigns with the things ſignified; and the Sacramental Rites with their ſpiritual Myſteries: for there is a fit reſemblance betwixt them.

2. *To ſtrengthen our memories*, by helping us to retain the Myſteries ſignified thereby the faſter in our memories: For we can much better remember viſible and ſenſible things, with which we are well acquainted, than inviſible and myſtical things.

Secondly, The ſpiritual things ſignified by ſacramental ſigns and rites, are Chriſt, and the benefit of the Covenant of Grace; the chief whereof are *Juſtification*, *Sanctification*, and *Salvation*.

IV. *In the next place followeth the chief end and uſe of a Sacrament, which is to ſeal unto us Chriſt and the benefits of the New Covenant.*

As Chriſt and the benefits of the Covenant of Grace are repreſented in the Sacrament immediately to the Eye of Fleſh, and thereby to the Eye of Faith: *ſo are they ſealed to us therein.* For the Sacraments are *Seals* added by God to the Covenant, for the ſtrengthening our faith, and to help toward our aſſurance of our intereſt in Chriſt and his benefits; and to bind us to all thankful obedience. Sacraments being not only ſeals of Gods promiſes unto us, that he will be ours, but likewiſe of our promiſe and engagement unto God, to be his.

As when Men make a Covenant, they uſe to add a Seal thereto for confirmation thereof. So when Chriſt had appointed his Apoſtles, *to teach all Nations*, by preaching the Goſpel, and opening the Covenant of Grace unto them, he immediately ordains the Sacrament of Baptiſm, as a Seal thereunto, ſaying, *Go teach*

all

all Nations and baptize them; Matth. 28. 19. which he did to aſſure them, that the Lord would certainly ſtand to, and perform his Covenant.

V. *The Perſons to whom Chriſt and his benefits are ſealed, are Believers.* To all others the Sacraments are but dead and fruitleſs things. So that what the Apoſtle ſaith of the Miniſtry of the Word, *Rom.* 1. 16. *That it is the power of God unto Salvation, to every one that believeth*: the like may be ſaid of the Sacraments, *They are the power of God unto Salvation to every one that* BELIEVETH, and to no others.

Applic. 1. *Sacraments being Holy Ordinances inſtituted by Chriſt, they ought to be uſed reverently and religiouſly not for faſhion, cuſtom, or only for the laws of men, but in obedience to Chriſt and his inſtitution.* He that is the Inſtitutor of Sacraments, 'tis his authority that doth bind us, and muſt bring us to the uſe of them.

2. *This ſetteth forth the great care that God hath over his Church and Children, in uſing all the means that may be to inform our underſtanding, and to confirm our faith in ſuch myſteries as are hard to be underſtood.* He hath evidently manifeſted his Eternal Power and God-head by the Frame and Fabrick of the World; *Rom.* 1. 20. and that it is ſufficient to make men inexcuſable. But yet becauſe it was not ſufficient for their Salvation, he ordained *the Miniſtry of the Word*; whereby his whole will is revealed: and as if this had not been enough, he added *Sacraments*, whereby the high and great myſteries of Salvation are yet more lively ſet forth unto us, than poſſibly they could by the bare Word. All this God doth to help us, and herein he applies himſelf to our weakneſs, ſetting forth ſpiritual things by outward ſigns.

This tender care of God towards us, ought to breed in us a greater conſcience and diligence of all theſe means.

46. Queſt. **How many Sacraments are there?**

Anſ. There are only two Sacraments, Baptiſm and the Lords Supper.

Explic.

Explic. As the Jews of old had but two ordinary Sacraments; which were *Circumciſion* and the *Paſſover*, ſo Chriſtians now have two alſo, and theſe ſuch as anſwer to them two, *Baptiſm* to *Circumciſion*, Col. 2. 11, 12. And the *Lords Supper* to the *Paſſover*; Luke 22. 15, 16.

Theſe two, and none but theſe two, were prefigured in the Death of Chtiſt, when out of his Side being pierced on the Croſs, there iſſued Blood and Water. The *Water* noted the Sacrament of *Baptiſm*, the *Blood* the Sacrament of the *Lords Supper*. So have moſt of the ancient Fathers and later Expoſitors of Scripture applied them.

Of theſe two Sacraments there is frequent expreſs mention in Scripture, and their inſtitution is expreſly ſet down, as of Baptiſm, *Matth.* 18. 19. which though it be not its firſt inſtitution, for Baptiſm was adminiſtred before; yet there is its inſtitution expreſly declared and confirmed.

And of the Lords Supper, *Matth.* 26. 26. Others than theſe two we find none in the New Teſtament, that have the ſtamp of a divine inſtitution upon them.

Applic. *Seeing the Sacraments of the New Teſtament are onely Baptiſm and the Lords Supper, this condemns the Papiſts, who have forged five Sacraments more*; namely,

1. *Confirmation*, whereby Children are confirmed in the Faith, whereinto they were baptized.

2. *Penance*, whereby ſome puniſhment is undergone by a delinquent for his trepaſs.

3. *Ordination*, whereby Miniſters are ordained and ſet apart to a Miniſterial Function.

4. *Matrimony*, whereby a Man and Woman are moſt nearly knit together and made one fleſh.

Theſe four have no external viſible ſign to make them a Sacrament; as in *Baptiſm* there is *Water*, in the *Lords Supper*, *Bread* and *Wine*.

5. *Extream Unction*, whereby ſuch as are deſperately ſick, and paſt hope of recovery, are anointed for a pledge of a bleſſed departure.

True it is, that mention is made of this Rite; *Jam.* 5. 14. and *Mark* 6. 13. but as of an extraordinary Rite for the time of firſt planting the Goſpel, uſed by ſuch as

as had an extraordinarygift of healing the ſick : So as they who uſe it, muſt give proof of ſuch an extraordinary gift. It was not ordained for perpetual uſe. Beſides, it was to be a ſign of a temporal recovery from a bodily ſickneſs, not of a bleſſed departure.

None of theſe five forged Sacraments were ever ordained of Chriſt for Sacraments. And it is obſervable, that whereas Chriſt ſanctified all the true ordinary Sacraments, which his Church had at, and ſince his coming in the fleſh, by partaking of them himſelf in his own perſon; for he was circumciſed, and did partake of his Laſt Supper; yet he never obſerved any of the five forementioned forged Sacraments : He never was Confirmed, nor did Penance ; nor was he ordained by man, nor was Married, nor was Annointed with Extream Unction.

47. Queſt. **What is Baptiſme?**

Anſ. Baptiſme is a Sacrament, wherein by Water applied to the Body, in the Name of the *Father*, *the Son*, and the *Holy Ghoſt*, our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace, and our Ingagement to be his faithful Servants, are ſealed up unto us.

Here Baptiſm is ſet forth,

1. By the general Notion of it, *It is a Sacrament.*

2. By the outward Sign and Rite uſed therein. The outward Sign is *Water*, the Rite uſed therein, is *Waſhing.*

3. By the form of Words uſed in the Adminiſtration thereof; viz. *To baptize in the Name of the Father, the Son, and of the Holy Ghoſt.*

4. By the things ſignified and ſealed on Gods part; which are two:

1. *Our ingrafting into Chriſt.* 2. *Our partaking of the benefits of the Covenant of Grace.*

5. By the thing ſealed on our part; namely, *Our Ingagement to be Gods faithful ſervants.* Of theſe in their Order.

I. *Bap-*

I. *Baptiſm is a Sacrament*, that is, it is a Seal added to the Covenant of Grace, for the ſtrengthening of our faith in the firm expectation of the good things promiſed therein.

II. *The outward ſign in Baptiſm is Water*, plain and Common Water, ſuch as is in Springs, Brooks, Rivers, Wells, Ponds, or ſuch like places. Such Water of Old was uſed; *Matth.* 3. 6. *John* 3. 23.

By *Water in* Baptiſm, *Chriſt himſelf*, who is the ſubſtance and thing ſignified in every Sacrament, is in general ſet forth; but in particular the *Blood of Chriſt*. That Water is a very fit ſign to ſet forth the Blood of Chriſt, doth appear by the apt reſemblances between them.

1. *Water hath a cleanſing vertue and quality*, ſo that foul things waſhed therewith, are made clean; and thereby fitly ſetteth forth the cleanſing vertue of Chriſts Blood, which alone waſheth and cleanſeth our Souls from the filthy ſpots and ſtains of ſin; 1 *John* 1 7. *The Blood of Chriſt cleanſeth us from all ſin.*

2. *Water is a common Element*, any may go to the River, poor as well as rich, none are excluded, who exclude not themſelves through their own infidelity, *Matth.* 11. 28. *Come unto me all ye who labour and are heavy laden*: where all ſinners, ſenſible of their ſins, are invited to come unto Chriſt; there being no exception either of ſins or perſons.

3. *Water is a cheap Element*, it may be had without money or price, *Iſa.* 55. 1. *Ho, every one that thirſteth come ye to the waters, he that hath no money*: That is, he who hath no goodneſs, or righteouſneſs of his own to commend him, which is there meant by *money*. And in truth the emptieſt ſoul is moſt capable of Chriſt: for ſuch who with the Church of *Laodicea*, are rich, and full with a conceit of their own righteouſneſs, have no room for Chriſt, who muſt be received by an empty hand of faith, into an empty ſoul, a ſoul emptied of all ſelf-conceitedneſs, and ſelf-worthineſs.

Secondly, *The outward rite in Baptiſm is waſhing, or applying of water to the body*: which may be done divers ways; as by dipping the party baptized into the water, or by pouring or ſprinkling water on the face: Dipping of the perſon into the water is not neceſſary, but Baptiſm is rightly adminiſtred by pouring or ſprinkling water upon the perſon.

Though

Though in hot Countries it might be the ancient cuſtom of baptizing, to dip the body into the water; yet now, eſpecially in theſe cold Countries, the rite of ſprinkling is generally uſed: Yea, ſprinkling doth beſt accord to that ſprinkling of water under the Law, whereby ſuch as were unclean were cleanſed, *Num.* 19. 13, 18. And with the myſtical manner of cleanſing us from ſin, oft mentioned in Scripture under this Metaphor of *ſprinkling*, Ezek. 36. 25. *Heb.* 9. 13.

This Rite of *waſhing the Party baptized with water*, doth ſignifie the waſhing and cleanſing of the Soul from the guilt and filth of ſin, by the blood of Chriſt, applyed by the Spirit of God: In relation whereunto, Chriſt is ſaid to have *waſhed us from our ſins in his blood*, *Rev.* 1. 5. So that it is the blood of Chriſt, and not the water in Baptiſm that doth waſh away our ſins.

III. The form of words to be uſed in the adminiſtration of Baptiſm, is, *In the Name of the Father, of the Son, and of the Holy Ghoſt.* This form is to expreſs, That it hath ever ſince the firſt Inſtitution thereof, been by Orthodox Chriſtians retained in the adminiſtration of Baptiſm. In this Form two things are conſiderable;

1. *A deſcription of the true God.*
2. *A declaration of their Prerogative who are baptized.*

Firſt, God is here deſcribed;

1. *By the unity of his Nature:* This is implyed by the Number wherein this word *Name* is uſed; though it be here extended to Three, *Father, Son and Holy Ghoſt*, yet is it of the Singular number, implying thereby, that there is but *one Name*, one Nature of them all.

2. *By the Trinity of Perſons*; theſe are here expreſly by Name ſet down, *Father, Son and Holy Ghoſt.*

3. *By the Order of Perſons:* Firſt, the *Father.* 2. The *Son.* 3. The *Holy Ghoſt.*

This *Myſtery* of the *bleſſed Unity in Trinity*, and the *Order* of the *Perſons*, is thus expreſly ſet down in *Baptiſm*; to ſhew to whom we ought to *dedicate our ſelves*, namely, *to the true God*; and how we ought to *come unto him*, and *believe in him*, namely, *to the Father, through the mediation of the Son*, and by the *aſſiſtance of the Holy Ghoſt.* Thus we ought to *worſhip him*, to *relie on him*, to expect every *good*

thing

thing from him, yea, and to return all *thankfulneſs*, and all *ſervice* unto him.

Secondly, *The Prerogative of thoſe who are baptized in the Name of the Father, Son and Holy Ghoſt, is their Incorporation into Gods Family.* The words in the Original are εἰς τὸ ὄνομα. *Into the Name:* but long cuſtom in *Gods Church* hath retained this Phraſe, *In the Name*; but both phraſes import the ſame things, *viz.* Theſe three;

1. That *Baptiſm* is adminiſtred by *Command, Warrant* and *Authority* of the *onely true God, Father, Son and Holy Ghoſt:* thus is this word *Name* uſed, *Acts* 4. 7.

2. That *Baptiſm* is adminiſtred with *Invocation* upon the *Name of the true God*, and expectation of a *bleſſing* from him thereupon, as *Col.* 3. 17.

3. That by *Baptiſm*, the *Name of the true God* is *put on* ſuch as are *baptized*, and they admitted to be of *Gods family*, and his *Name* named on them; *Gen.* 48. 5, 16.

IV. The things *ſignified* and *ſealed* on Gods part in *Baptiſm*, are,

1. *Our Ingrafting into Chriſt.*
2. *Our partaking of the benefits of the Covenant of grace.*

1. *By the Sacrament of Baptiſm we are ingrafted into Chriſt*, and made *members of his body*; that is, *viſibly* by the *outward adminiſtration*, and *ſpiritually* by *faith*: As we are outwardly *initiated* and *admitted* by the Congregation as *Members* of the *viſible Church*; ſo by the *work of the Spirit*, we are *really* and *ſpiritually* joyned to the Lord; according to that of the Apoſtle, *Gal.* 3. 26, 27. *Ye are all the children of God by faith in Jeſus Chriſt, for as many of you as have been baptized into Chriſt, have put on Chriſt:* whereby is implyed,

Firſt, That the *Ordinance of Baptiſm* doth repreſent to our eye and mind, as our *inward waſhing from the guilt of ſin*, ſo our *union with Chriſt.*

Secondly, It doth ſeal unto us our *Ingrafting into Chriſt.* As *Circumciſion* was, ſo *Baptiſm is a ſeal of the righteouſneſs of faith*, and of the *promiſes of God* touching *juſtification, remiſſion, regeneration, adoption* and *ſalvation.* We find the Scripture in ſeveral places attributeth theſe *ſpiritual bleſſings* to the *Ordinance of Baptiſm*, as *Acts* 2. 38. *Tit.* 3. 5. But it is obſerved by learned Expoſitors, that in thoſe and ſuch like places, the Scripture ſpeaketh of *Baptiſm*, as it comprehendeth

prehendeth both the Baptiſm of Water, and the Baptiſm of the Spirit. As there is, (as hath been ſhewed) *an outward Baptiſm with Water by the Miniſter*; So there is *an inward Baptiſm, which is by the Holy Ghoſt.* The former is the Ingrafting of the party baptized into the body of the Viſible Church, which is the Society of thoſe who profeſs the Name of Chriſt. The other is the Ingrafting him into the Society of the Inviſible Church, which is the Myſtical Body of Chriſt. The former Ingrafting is wrought by the Miniſter; the later by the Holy Ghoſt; *by whom we are baptized into one body*, as the Apoſtle ſaith; 1 *Cor.* 12. 13. that is, by the Spirit into the Myſtical Body of Chriſt; whereupon ſaith our Saviour, John 3. 5. *Except a man be born of the Spirit, as well as Water, he cannot enter into the Kingdom of Heaven.*

Secondly, *Our partaking of the Benefits of the Covenant of Grace, is likewiſe ſignified and ſealed to us by Baptiſm.* For clearing of which take notice:

Firſt, That God, both before, and ſince the Fall of Man, hath dealt with his people by way of Covenant, that ſo they might know what to expect from him, and what he did expect from them. Before the Fall, God made with *Adam* and all his Poſterity a *Covenant of Works*, promiſing Eternal Life and Happineſs upon his Obedience, and threatning Death Eternal upon his Diſobedience.

Secondly, *Adam* having broken the firſt Covenant, God was pleaſed for the diſcovery of the freeneſs of his Grace, and riches of his Mercy, to make another Covenant; namely, *A Covenant of Grace*, or of *Peace*, as ſome call it; wherein he promiſed Pardon of Sin here, and Eternal Happineſs hereafter, upon the Condition of Faith and Repentance; *Acts* 20. 21.

Thirdly, This Covenant of Grace God hath confirmed by Sacraments, which are called *Seals of the Covenant*; one whereof is *Baptiſm*, which being rightly adminiſtred by a Miniſter of the Goſpel, lawfully called, we may be aſſured of the ſingular Benefits promiſed therein. For one main end of Baptiſm, is to ſtrengthen the faith of Gods people in the aſſurance of obtaining and enjoying all thoſe choice Bleſſings promiſed in the Covenant of Grace, upon their obſerving the terms of the Covenant, and keeping the Conditions thereof on their part.

V. *As Baptiſm doth ſeal unto us the bleſſings which God hath promiſed in the Covenant of Grace; ſo doth it ſeal our engagement unto God, to be his faithful ſervants.* As God in and by the *Ordinance* of *Baptiſm* doth ſtrengthen our *Faith*, by ſealing to his part of the *Covenant*, thereby giving us aſſurance of his faithfulneſs therein: So the parties *baptized* do *ſeal* and *engage* to the Duties to be performed on their part; the ſumme whereof is, *That they will be the Lords, and his onely*: That is, *they will renounce the Devil and all his works, the vain pomps and glory of the world, the ſinful luſts of the fleſh, and devote and conſecrate themſelves, ſouls and bodies to him, and his ſervice, to ſerve him onely in holineſs and righteouſneſs all the days of their lives.*

Applic. Seeing that by *Baptiſm* we are Incorporated into *Gods family*, how doth it concern us to labour to walk worthy of this *Great Priviledge*, by leading an *holy life and converſation, before ſo holy a God.* The whole *life* of a *Chriſtian* ſhould be the *paying* of his *Baptiſmal Vow*, by reſiſting and caſting off all *iniquity*, and walking *worthy of the Lord unto all well-pleaſing.* Art thou *baptized?* What manner of perſon oughteſt thou to be, *in all holy converſation and godlineſs*! This thou haſt vowed to be, and thus it becomes every one of *Gods family.*

48. Queſt. Who are to be baptized?

Anſw. They are to be baptized, who in charity may be thought to be within the Covenant.

Explic. *Baptiſm* being a Seal of *Gods Covenant*, all that have a *right* to the *one*, have a *right* unto the *other*; and none have a *right* to the one, which have not a *right* to the other: So that *Baptiſm* is not to be adminiſtred to any, who are ſtrangers to the *Covenant of grace*, as are all ſuch who are out of the Viſible Church, till they profeſs their Faith in Chriſt.

Baptiſm therefore is to be adminiſtred *to ſuch as profeſs their Faith in Chriſt, and to their Children.*

This though denied by ſome, yet it is very evident: for beſides the charge given to the Apoſtles, *To baptize all Nations*; and their practice, who *baptized whole houſholds*; of both which *Infants* make up a conſiderable part: Beſides this, let theſe Arguments be weighed.

1. The

1. *The first Argument may be taken from the extent of Gods Covenant, which reaches even to the seed of Believers.* For when God eſtabliſhed his *Covenant* betwixt himſelf and *Abraham*, he ſaid, *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee in their generation*, Gen. 17. 7. And the Apoſtle Peter ſaid to them that profeſſed the Faith, *Acts* 2. 39. *The Promiſe is to you, and to your Children.* In regard of this extent of Gods Covenant, it is, that the Apoſtle in 1 *Cor.* 7. 14. ſaith of Children, either of whoſe Parents *was a Believer*, though the other *were an Infidel, they are holy.* Of which phraſe one of theſe three things muſt be meant; either,

1. *They are legitimate, and not baſtards:* But this cannot be meant, for then it would follow, that when both the Parents are Infidels, their children are baſtards, which is falſe.

Or 2ly, *The meaning muſt be, that they are ſavingly juſtified, and truly gracious*; and this none will affirm.

Or 3ly, *The meaning is, that they are fœderally holy:* That is, they are to be reputed and reckoned Gods Covenant people. And ſince it cannot be underſtood in either of the former ſenſes, therefore it muſt be underſtood of this laſt, of a fœderal or Covenant-holineſs, and if the Covenant belong to them, then alſo the Seal of the Covenant, namely, *Baptiſm.* On this ground Children of the *Iſraelites* were circumciſed, namely, *their Covenant-intereſt.* Now to deny the evidence of Gods favour to *Children of Chriſtians*, which was granted to the *Iſraelites Children*, is to leſſen Gods grace and favour ſince the exhibition of Chriſt.

2ly, *The manifeſtation of Chriſts good will to Children brought in arms to him, whom he bleſſed, and his declaration of their right to the Kingdom of Heaven, gives good warrant to afford unto them the Seal of Gods favour*; Matth. 19. 14. As for the particular way of applying the thing ſignified in *Baptiſm* to Infants, it muſt be left to the inward and unrevealed work of the Spirit, which is inſtead of actual faith, wrought by the ſame Spirit in thoſe that are of age: warrantably therefore do we continue the ancient cuſtom of baptizing Children from the Apoſtles times.

Applic. 1. *Seeing the Infants of ſuch as are members of the Viſible Church, have a right to the Ordinance of Baptiſm, then*

how doth it concern Parents to take care that their Children may partake thereof! And the rather, becauſe they being conceived in ſin, and brought forth in iniquity, are thereby brought to the Bath of *Chriſts blood*, which alone can cleanſe their polluted Souls from the filthy ſpots and ſtains of ſin.

And in regard it is an *holy Ordinance*, inſtituted by *Chriſt* for their ſpiritual good, it ought to be done after a right manner.

1. *In obedience to the command of God:* And not meerly becauſe of the Laws of men, or for faſhion and cuſtom ſake. They who deſire this Ordinance out of ſuch by-reſpects, can expect little benefit or comfort from it.

2. *With all convenient ſpeed*: Careleſs delaying the ſame will argue a ſlighting, if not a contemning thereof, which may prove dangerous.

3. *With all holy reverence:* Being a part of Gods Worſhip inſtituted and appointed by him.

4. *With faith in his gracious promiſe*, that he will be our God, and the God of our Seed.

5. *With earneſt and fervent prayer unto God for a bleſſing on his own Ordinance:* That he would joyn the inward Baptiſm of his Spirit with the outward Baptiſm of Water, that he would make that Ordinance to the Infant a Seal of all the Promiſes of the Covenant of Grace.

6. *With thanksgiving unto God*: As for Chriſt the chiefeſt of all mercies; ſo for the Covenant of Grace made with us, and ſealed unto us in and through him; and that he is pleaſed to receive not onely us, but our Poſterity after us thereinto, that both we and they ſhould be wrapped up in a Covenant of Grace and Mercy.

II. *This mercy of God vouchſafed to our Children, in bringing them into the Covenant of Grace, doth put a ſtrong obligation upon Parents to inſtruct them in the myſteries of the Covenant*: As in the knowledge of God, and of his Son Jeſus Chriſt; and to bring them up in the fear of the Lord which is the beſt thing you can do for them, and the greateſt evidence of your true love to them, and care of them.

III. *Baptiſm being a ſolemn Ordinance inſtituted by Chriſt for gracious ends, it muſt needs be the duty of every one to continue*

tinue together; and not to depart from the Congregation without ſome extraordinary occaſion, till the Sacrament be ended.

IV. *The laſt Uſe ſhall be for Direction to ſuch as are baptized and come to years of diſcretion, how to make a practical improvement of their Baptiſm.*

1. *Oft call to mind your own baptiſmal Vow, the Covenant which was then made on your behalf*; namely, To forſake the Devil and all his works, the vain Pomp and glory of the world, with the ſinful luſts of the fleſh, and to devote your ſelves to God and his ſervice.

2. *Renew thy baptiſmal Vow and Covenant, by engaging thy ſelf in an expreſs and ſolemn Covenant unto God, to abandon thy ſins, and to give up thy ſelf unto God to be his faithful ſervant.* Though thou haſt been baptized, and thereby viſibly entred into Covenant with God, yet this, however it be obligatory upon thee, was thy Parents and the Miniſters dedication of thee; thou muſt likewiſe when thou comeſt to underſtanding, dedicate thy ſelf to the Lord. Though Baptiſm once adminiſtred be not to be repeated, yet the baptiſmal Covenant ought to be renewed.

Conſider therefore thy Baptiſmal Covenant, and examine thine own heart, whether thou art reſolved to ſtand to that Covenant; whether thou find a willingneſs in thy ſelf to renounce the ſervice of the Devil, the World, and the Fleſh, and to reſign up thy ſelf to God and his ſervice: And if this be thy mind in earneſt, then renew thy Covenant with God.

And whereas there is a two-fold Covenanting with God.

1. *One inward in the Soul*; which conſiſteth in a ſincere cloſing with God, and hearty devoting our ſelves to him and his ſervice.

2. *The other outward with the Tongue and Hand*: When having written down thy Covenant, thou doſt with all ſerioufneſs and ſincerity on thy bended knees, read it as in the preſence of God, and then ſubſcribe thy Name thereunto. This latter way of expreſs Covenanting I would commend unto you.

For your help therein, you may make uſe of that Form of words, together with ſeveral Directions, how this Duty ought to be performed, ſet down in my *Treatiſe of Regeneration*, called, *A word to Sinners, and a word to Saints*, Chap. XII. And what is thus privately done between God and our ſelves, we do ſolemnly and publickly engage our ſelves to at Confirmation.

3ly, Another Direction for the practical improvement of your *Baptiſm*, is, *Seriouſly to conſider how you have kept your Vow and Covenant then made:* Whether you have reſiſted the Devil and his temptations, by praying and ſtriving againſt them: Whether you have mortified your ſinful luſts, ſo that they are now in ſome meaſure weakned and ſubdued.

4ly, *Wherein you have fallen ſhort, confeſs unto God, and bewail your manifold breaches and failings:* And then having begged the pardon of them, reſolve to be more watchful over your ſelves for the time to come; and ſtrive with the utmoſt you can, to live more ſuitably and anſwerably to your Vows and Promiſes.

5ly, *Frequently conſider the ſpecial ends for which Chriſt inſtituted the Sacrament of Baptiſm:* Some whereof are theſe,

1. To be a means of our admiſſion into the Viſible Church, *Acts* 9. 18. & 16. 33.

2. To be a Seal of our Ingrafting into Chriſt, and partaking of the benefits and bleſſings of the Covenant of Grace.

3. To be a Badge and Livery of our Chriſtian Profeſſion, that we have liſted our ſelves as Souldiers to fight under Chriſts Banner againſt the Devil, the World, and the Fleſh.

4. To be a Bond to oblige us to the performance of thoſe duties our Chriſtianity calls for, which are to believe the Goſpel, to accept of Chriſt upon the terms offered therein; namely, to be our *Prieſt*, *Prophet* and *King*, and to rely upon him alone, and the Merits of his active and paſſive Obedience, for the pardon of our ſins here, and eternal ſalvation hereafter. And laſtly, with a renouncing the Devil, the World, and the Fleſh, to reſign up our ſelves unto Chriſt and his Government, to become his faithful Subjects and Servants to our lives end.

6. *Our*

6. *Our Baptiſm may be improved againſt the manifold temptations of Satan*: As when he ſhall tempt us to deſpair, by ſetting before us the number and hainouſneſs of our ſins, we may plead our *Baptiſm*, wherein the Lord promiſed and ſealed to us the pardon of our ſins, by, and for the meritorious blood of Jeſus Chriſt.

So likewiſe when we are tempted to the committing of any ſin, let us call to mind the ſolemn Vow made unto God in our *Baptiſm*, by which we are engaged to be Chriſts faithful ſervants, to fight under his Banner againſt the Devil, the World and the Fleſh; which, through Gods bleſſing, may keep us from a cowardly yielding to temptations. *Luther* relates of a *Virgin*, who was wont to reſiſt temptations with this Argument, *I am baptized, and being waſhed in the blood of Chriſt, ſhall I return to the filth of ſin and mire of ſinful filthineſs?* In like manner, when we are tempted or enticed to any ſin, let every one of us ſay, *I am baptized, and lie under a baptiſmal obligation to forſake the Devil and all his works, and therefore may not be drunk, nor ſwear, nor prophane the Sabbath: I may not commit this great wickedneſs, and ſo ſin againſt God, to whom I have devoted my ſelf in Baptiſm.* Thus may we improve our Baptiſm to many ſpiritual advantages.

Hitherto of the firſt Sacrament, which is *Baptiſm*.
The other, which is the *Lords Supper*, followeth.

49. Queſt. **What is to be conſidered in the Lords Supper.**

Anſw. Both the Name and the Nature thereof.

Explic. The moſt uſual *Name* given to it, is, *The Lords Supper.*

Firſt, It is called *Supper*, in relation to the kind of Sacrament, which is a kind of Feaſt, and it is uſual to ſet out a Feaſt by this word *Supper*, as *Luke* 14. 16. *John* 12. 2. *Rev.* 3. 20. For Feaſts were wont to be made in the *Evening*, after the buſineſſes of the day were ended.

The Supper whereunto this Sacrament hath relation, was the laſt Meal that he (in whoſe memorial it is kept)

took, before his death; *Matth.* 26. 29. And therefore this title *Supper* is the rather retained to be a memorial thereof.

Secondly, It is ſaid to be the *LORDS SUPPER.*

1. Becauſe the *Lord Jeſus* did Inſtitute it.
2. Becauſe it is celebrated in memorial of the *Lord.*
3. Becauſe the outward Signs thereof do ſet out the Body and Blood of *this Lord.*

Here a Queſtion may ariſe; whether this Title, *The Lords Supper, and Chriſts inſtituting this Sacrament at Supper-time, doth not bind us to celebrate it in the Evenings.*

Anſw. *Surely no*; For where the charge of obſerving it is given, there is no intimation of time. Of the Sacramental Rites joyntly together it is ſaid, *Do this*; 1 *Cor.* 11. 24. But it is not ſaid, *Do this in the Evening*, or *do this after Supper*, or *at Supper-time*: The *time* is but a circumſtance, and it is probable, that it was altered in the Apoſtles times, upon the abuſe which they obſerved to follow on the Feaſts that were made immediately before this Supper of the Lord; 1 *Corinth.* 11. 21. The like may be ſaid of the *Place* (a private Chamber:) Of the *kind*, and *number of Communicants*, (his twelve Apoſtles:) Of the geſture (leaning, or ſitting at the Table;) and of other like circumſtances. Chriſtians are not ſtrictly bound to a preciſe obſervation of them, in that they are not of the ſubſtance of the Sacrament, nor ſacramental and ſignificant Rites: So much for the *Name.*

Come we now to ſhew you the *Nature* of the Lords Supper.

50. Queſt. What is the Lords Supper?

Anſw. The Lords Supper is a Sacrament of our Spiritual Nouriſhment, wherein by receiving Bread and Wine, according to Chriſts Inſtitution, the believing Communicants do feed upon Chriſt by Faith, and thereby do grow up in Grace.

Explic. In this Deſcription the Nature of the Lords Supper is ſet forth.

I. Firſt,

I. Firſt generally in this phraſe, *A Sacrament af our Spiritual Nouriſhment*: It is ſo called,

1. To diſtinguiſh it from *Baptiſm*, which is a *Sacrament of our* REGENERATION, or NEW-BIRTH, whereas the Lords Supper is a *Sacrament of our Spiritual Nouriſhment.*

2. To ſhew the ſpecial benefit which is ſealed thereby; namely, *A Spiritual Nouriſhment or Growth in Chriſt*: For it ſets out Spiritual Food. The uſe of Food is to nouriſh us, and to make us grow ſtronger and ſtronger. In this reſpect its neceſſary that the Lords Supper be added to Baptiſm: For if we have not fit Nouriſhment to preſerve Spiritual life, that life will ſoon decay. By experience we find it to be true in Natural; as true it is alſo in Spiritual life. Needfully therefore, and uſefully is this Sacrament of Spiritual Nouriſhment added to the other of our *New Birth.*

II. In the Lords Supper there is *more particularly* to be conſidered. *The outward ſigns*, which are *Bread and Wine.* In the inſtitution of this Sacrament, it is expreſly ſaid, That *Jeſus took Bread and Wine*; Matth. 26. 26. 1 *Cor.* 11. 23.

The Bread and Wine uſed at the Lords Table, are for ſubſtance the ſame that are uſed at our ordinary Meals, but they differ in their Uſe and End: For the uſe and end of Bread and Wine at our ordinary Table, is to nouriſh our Bodies: but at the Lords Supper, their uſe and end is to nouriſh our Souls.

III. *The ſpiritual things ſignified by the Bread and Wine in the Lords Supper, are the Body and Blood of Chriſt*: Which appeareth, in that Chriſt at the Inſtitution of this Sacrament, holding Bread in his hand, ſaid; *This is my Body*: And taking the Cup, he ſaid; *This is my Blood which is ſhed for many*; *Matth.* 26. 26, 27. That is, Myſtically and Sacramentally, by way of Repreſentation and Obſignation; as if he had ſaid, This Bread and Wine repreſenteth, and ſealeth my Body and Blood. Thus Bread and Wine are ordained as outward Signs to aſſure us, that in a due participation of them, we ſhall alſo partake of the things ſignified thereby, even *Chriſt himſelf.*

The

The Bread in the Lords Supper is not tranſubſtantiated and turned into the real Body of *Chriſt*, or the Wine into the Blood of *Chriſt*, as the *Papiſts* hold: This opinion of theirs is a groſs abſurdity, and evidently againſt *Scripture*, *Principles of Philoſophy*, *common ſenſe*, and *the very Nature of a Sacrament*.

1. *Scripture* ſaith, *That the Heavens muſt receive Chriſt until the times of reſtitution of all things*, *Acts* 3. 21.

2. *Philoſophy* ſaith, That a true body hath dimenſions, and can be but in one place at a time; therefore *Chriſts* Body cannot be in many places.

3. *Common ſenſe* ſaith, That it is ſtill Bread and Wine, as is undeniably evident to our ſight, taſte, ſmell and touch: Our ſenſes cannot be deceived in their proper objects, otherwiſe there could be nothing certain to us in the World

4. *It is againſt the nature of a Sacrament*: A Sacrament conſiſts of a Sign, and a thing ſignified. Now if the Bread be no longer Bread, but the Body of *Chriſt*; if the Wine be no longer Wine, but the Blood of *Chriſt*, where is the Sign? And if there be no Sign, where is the Sacrament? It can be no Sacrament, which hath no Sign; and Bread and Wine can be no Signs, if they by this Tranſubſtantiation become the things ſignified.

But though the groſs conceits of *Tranſubſtantiation*, which is the turning of one ſubſtance into another; and of *Conſubſtantiation*, which is a corporal uniting of two ſubſtances together, be rejected: yet the phraſe, *This is my body*, is emphatical, and implyeth more than a reſemblance, or a ſignification, even a true and real preſence, though not a carnal, of the thing ſignified with the Sign: For in a *Sacrament* God doth not offer bare ſigns, and meer reſemblances, but the very things ſignified with the ſigns, namely to the Soul, to be received by Faith ſpiritually, and ſacramentally; ſo that they who communicat worthily in the Sacrament of the *Lords Supper*, do therei feed upon the Body and Blood of *Chriſt*, not after a corporal and carnal manner, but in a ſpiritual manner, y truly and really, while by Faith they receive and app unto themſelves *Chriſt crucified*, with all the benefits of h *Death* and *Paſſion*.

IV. T

IV. *The next things to be conſidered in the Lords Supper, are the outward Rites and Actions*: Some whereof are performed by the *Miniſter*, and ſome by the *People*. Firſt, the *Miniſter* by a diſtinct rehearſal of the words of *Inſtitution*, and calling upon God for a bleſſing, *conſecrateth* the *Elements* of *Bread* and *Wine*, and ſo ſetteth them apart from a common to a ſpiritual uſe; whereby is ſignified and repreſented to us, *Gods ſetting his Son apart for the work of our Redemption.*

2. The *Miniſter* taking the *Bread* into his hand, breaketh it, which lively ſetteth forth *the Sufferings which Chriſt endured for us.* S. *Paul* in 1 *Cor.* 11. 20. thus bringeth in *Chriſt* himſelf applying that Rite, *This is my body which is broken for you.* In relation hereunto, it is ſaid, *That he was bruiſed and broken with torments for our iniquities*; Iſa. 53. 5.

3. The *Miniſter* giveth the *Bread* and *Wine* to the *Communicants*; whereby is ſet forth, *God giving his Son to every believing Communicant*: Which giving of *Chriſt* in the *Sacrament*, doth not onely imply Gods eternal purpoſe of giving his *Son* to be a *Saviour* to the Sons of men: nor onely his actual ſending him into the World, when he firſt took fleſh: nor onely his giving him a *Sacrifice* when he was *crucified.* But in the *Sacrament* God doth in particular make offer and tender of *Chriſt* to every *Communicant*: Yea he doth, as it were, put him into his hand with his own hands. What a ground of confidence is this? what greater or ſurer ground can we have of *receiving Chriſt*, than this? Doth not God hereby ſpeak to us, as it were by name, and ſay; *Lo*, John, *I give my Son to thee*; *Lo*, Peter, *I give my my Son to thee.*

4. The *Miniſter* in giving the *Bread* and the *Cup*, ſaith; *Take, eat, drink*: whereby is meant, *Gods will for applying Chriſt unto our ſelves.* For he doth not onely in a dumb ſhew make offer of *Chriſt*, but by his *Miniſter* ſpeaks unto us, and ſaith; *I will and require you to take my Son, to apply him to your ſelves, to make him your own, that ſo you may live by him.* What can we more expect on Gods part to move us to receive his Son?

The Rites on the *Peoples* part, are, *To take the Bread and the Cup, and to eat the Bread and drink the Wine*: By which is ſet forth, *their receiving Chriſts Body and Blood*; which is a ſpi-

a ſpiritual applying of Chriſt made man, and made a ſacrifice for ſin, and that by faith. For faith is the inſtrument whereby we receive Chriſt and all his benefits, as they are offered to us in the Goſpel, and ſealed up to us in the Sacrament. By faith the things ſignified are as truly received for the nouriſhment of the ſoul, as the ſigns are received for the nouriſhment of the body. When a Miniſter ſaith, *Take, eat, this is the body of Chriſt*; and again, *Drink, this is the blood of Chriſt*, if the Communicant believeth, he thereupon receiveth Chriſt into his ſoul, and Chriſt is truly his, and becommeth ſpiritual nouriſhment to his ſoul.

V. *How we are made partakers of the body and blood of Chriſt*, this is ſet down, *by feeding on Chriſt by faith.* Now then we feed on Chriſt by faith, when we do apply him, with all his benefits unto our own ſouls comfort. Let us therefore aſſure our ſelves, that by his obedience and righteouſneſs we are righteous in the account of God; that by his Death we are freed from eternal death and condemnation: that he bore our ſins in his body on the Tree, and there offered up his life as an all-ſufficient ſacrifice and full ſatisfaction to Gods Juſtice for our ſins.

VI. *The ſpecial end of our partaking of this Ordinance is our ſpiritual nouriſhment, and growth in grace.* The Sacrament of the Lords Supper is not the *ſeed of life* by which we are begotten, but the *food of life*, by which we are nouriſhed. This Sacrament is not a converting Ordinance, but only for the edification of thoſe that are converted. The Word is both for our Converſion and Edification; but this Sacrament is only for our Edification and growing up in the grace of God; *John 6. 55. My fleſh is meat indeed, and my blood is drink indeed*; that is, it is ſpiritual meat, and ſpiritual drink, according to the Apoſtles expreſſion; 1 *Cor.* 10. 3, 4.

Applic. Seeing the Lords Supper is an Ordinance of Chriſts appointment, it cannot be a matter arbitrary, left to our own wills, whether we will uſe it, or no; but a neceſſary Duty, whereunto we are bound by our Alleiance and Obedience unto Chriſt; who hath ordained it as a part of his Worſhip, for a ſtanding Memorial of his great love in dying for us, and a ſeal of his gracious Covenant.

venant. Certainly they ſhew themſelves Contemners of Gods Worſhip, and Deſpiſers of his Covenant, who either wilfully refuſe, or careleſly neglect to partake thereof, when they are invited thereunto, and have an opportunity of receiving it.

For the more profitable preſſing this Uſe, I ſhall firſt give you ſome Arguments to perſwade you to a more conſcionable partaking of this Ordinance: And then anſwer ſome mens excuſes for their neglect thereof.

1. Argument. *Our Covenant with God ought frequently to be renewed; therefore the Lords Supper ought frequently to be received, that being a ſpecial occaſion and time of renewing our Covenant with God.* As therein we receive a Pledge from God whereby he binds himſelf to be our God, to forgive us our Sins, to give us his holy Spirit, to juſtifie and ſanctifie us, and at the end to ſave us, in and through the Merits of Chriſts Death and Paſſion; ſo we ought then eſpecially to renew the Covenant on our part, to bind our ſelves afreſh to be his Covenanted people, to leave and forſake our former ſins, and to ſerve God for the time to come in newneſs of life, and better obedience.

2. Argum. *In the Lords Supper there is the ſpiritual food of our Souls, whereby they are nouriſhed and ſtrengthned in Life and Grace unto eternal ſalvation.* And as our bodily ſtrength and life decayeth, if we do not frequently feed upon corporal nouriſhment: So our Spiritual life and ſtrength will languiſh, if we do not frequently feed upon Chriſt by Faith at the Sacrament.

3 Arg. *May be taken from the manifold Benefits which uſually accompany and follow our worthy receiving the Lords Supper.*

1. *Our Union and Communion with Chriſt is thereby more and more ſtrengthned.*

2. *Our Faith more and more confirmed.* For ſeeing the Lord to his Covenant of Grace, hath added his Sacraments as Seals for the ratification of it, there can be no place left for doubting, whether God will be ſo good as his word; becauſe it is impoſſible that the Lord, who is truth it ſelf, ſhould fail in any of his Promiſes, eſpecially when thus confirmed and ſealed.

3. *The*

3. *The assurance of the pardon of our sins will be more confirmed, which is the greatest comfort we are capable of in this life.* For by the Sacraments rightly received, God doth seal to us from Heaven, that for the Merits of *Christ*, he will as truly forgive us all our sins, as we are made partakers of the Ordinance.

4. Arg. *May be taken from the threatning of God in his Word against the neglectors thereof.* *Numb.* 9. 13. we read, That if any man without just cause did forbear to keep the *Passover, even the same Soul should be cut off from his people.* What fearful punishment, and dreadful judgment then may they expect, who from time to time carelesly neglect the partaking of the *Lords Supper*, which succeeded in the room of the *Passover?*

The Excuses which some pretend to for their neglect thereof, are these:

1. *Some pretend they are not sufficiently prepared for so solemn an Ordinance*, and therefore fear they should bring upon themselves a curse, rather then a blessing.

Answ. *This is to excuse one sin with another:* For it is one sin to neglect partaking of the *Lords Supper*, and it is another sin, not to be in some measure fitted and prepared thereunto: Thou must come prepared, or else thou comest unworthily; but take heed that thou forbear not, either to save thee the labour of due preparation, or else from a lothness to tye up thy self to that strictness of an holy conversation, which thy partaking would oblige thee to: Those that come unpreparedly, do profane this Ordinance, and those that do carelesly neglect it, do trample it under feet.

2. *Some excuse themselves from their unworthiness; oh, they are altogether unworthy to partake of so holy an Ordinance, so heavenly a Banquet.*

Answ. *The more unworthy thou art in thine own apprehension, the more worthy thou mayst be in the account of God.* Yea, sense of *unworthiness* is some degree of *worthiness*, and puts us into a nearer capacity of partaking the *Body* and *Blood* of *Christ* held forth unto us in that *Ordinance.*

3. *Some pretend they are not in love and charity with their Neighbour*, and thereupon keep themselves from the Sacrament.

Answ.

Anſw. *This likewiſe is to add ſin unto ſin*: It is every mans duty not to ſuffer the Sun to go down upon his wrath, but ſpeedily to be reconciled to his Neighbour. But ſome will ſay, I would fain be friends, but he who is fallen out with me, will not be reconciled: Doſt thou from thine heart deſire it? and uſeſt all means poſſible to draw him to it? and doſt thou freely, and fully forgive him? Then mayſt thou go to the *Lords Table*, notwithſtanding he refuſeth to be reconciled unto thee.

51. Queſt. What is the Duty of every Communicant before he come to the Lords Supper?

Anſw. The Duty of every Communicant is to examine himſelf of his Knowledge, Faith, Love, Repentance, and new Obedience.

Explic. This Anſwer in general containeth the great Duty of thoſe who deſire to partake worthily of the *Lords Supper*; namely, *Examination*: which duty is ſet forth by an enumeration of the ſpecial Graces whereof we muſt examine our ſelves before our partaking of the *Lords Supper*; as,

1. Of our *Knowledge*. 2. Of our *Faith*. 3. Of our *Repentance*. 4. Of our *Love*. 5. Of our new *Obedience*.

This grand duty of *Examination*, is preſcribed by the Apoſtle; 1 *Cor.* 11. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup*. This is a duty which ought frequently to be performed by us, but eſpecially before our going to the *Lords Table*; then are we to ſearch and try, whether we be qualified and furniſhed with all thoſe ſpiritual Graces which are neceſſarily required of every worthy *Communicant*. More particularly:

1. *Of our Knowledge to diſcern the Lords Body*, as it is repreſented and ſet forth unto us under the Elements of *Bread* and *Wine*: for, *whoſoever diſcerneth not the Lords Body, eats and drinks unworthily*; yea, *he eateth and drinketh judgement*, if not damnation, *to himſelf*; 1 *Cor.* 11. 29. Therefore it nearly concerneth us to examine our ſelves concerning *our Knowledge*, as of the *fundamental Principles of Religion*; ſo more particularly of the *Doctrine of the Sacrament*: As that it was ordained by *Chriſt* himſelf, and that in a ſtand-

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ing memorial of his great love in offering up his life a ſacrifice for our ſins, and as a ſeal of the Covenant of Grace. That the outward ſigns in the Lords Supper are Bread and Wine, Bread broken, and Wine poured out, and that by them Chriſts Body and Blood, with all his bitter ſufferings for our Redemption are ſet out. That every believing Communicant doth by faith truly receive Chriſt, with all the benefits of his Death and Paſſion. The knowledge of theſe things is requiſite, becauſe without it we cannot diſcern the Lords Body.

II. *We muſt examine our ſelves of our faith.* For Faith is the hand, mouth, and ſtomach of the Soul, whereby the Body and Blood of Chriſt is received, eaten, and drunken. And this ſhews, that it is neceſſary that faith be added to knowledge; for though a man through his knowledge be able to diſcern Chriſts Body and Blood under the outward Signs, yet if thereupon he be not brought to believe on Chriſt, and to apply him aright to his own ſoul, his knowledge can do him no good at all; no more than if an hungry man ſhould ſee plenty of Dainty Cheer before him, but not touch, eat, or drink any part thereof.

III. *We muſt examine our ſelves of our repentance.* For no man can come worthily to the Sacrament of the Lords Supper without true and unfained repentance, unleſs he have deeply bewailed and caſt off all known ſins, and fully reſolved never to return to them again. And know aſſuredly, that according to the meaſure of our repentance will our benefit be by the Sacrament. The more pains we take with our ſelves in humbling our ſouls for our ſins, the greater comfort may we expect from the Ordinance; and the leſs pains, the leſs comfort.

IV. *We muſt examine our ſelves of our* LOVE, *both of* God *and of our* Neighbour.

1. *Of our love of God*, which is required in all the holy ſervices we perform to God, but eſpecially in the Lords Supper; wherein his Divine Love in giving his Son for our redemption, is ſo glorioufly manifeſted, and ſo graciouſly ſealed to us.

2. *Of our love of our Neighbour*, which is neceſſarily required of every worthy Communicant. In *Matth.* 5. 23.

our

Our Saviour declareth, how God maketh no reckoning of the moſt *religious actions*, where *true brotherly affections* are wanting; and therefore requireth *Brotherly Love*, and reconcilement firſt to be endeavoured, before our *Sacrifice* be preſented to God.

V. *We muſt examine our ſelves of our new Obedience, without which our receiving will prove vain and hypocritical.* As the Lords Supper is Gods Seal to the *Covenant* of *Grace*, aſſuring us of his willingneſs to perform the *Covenant* on his part: So it is a bond and Obligation on our part, as was hinted before, whereby we ſolemnly ingage our ſelves to yield faithful ſervice, and ſincere obedience unto God: and ſo oft as we partake of that Ordinance, ſo oft we ought to renew our Obligation to new Obedience, and to examine our ſelves concerning the truth, and ſincerity of our Obedience hitherto: whereof I have formely given you ſeveral Signs and Characters.

52. Qu. **What is the danger of receiving unworthily?**

Anſ. *The unworthy Receiver eateth and drinketh judgment to himſelf.*

Explic. For the clearing of the Anſwer, I ſhall ſhew you,

1. *What it is to receive unworthily.*
2. *what the danger is of receiving unworthily.*

I. For anſwer to the firſt, know, There is a two-fold unworthineſs.

Firſt, *There is an unworthineſs of the perſon*; when Firſt, *He is not in a gracious ſtate*, but is an hypocrite, or unbeliever. There is no worthy Receiver of the Sacrament, but he that hath by Faith received Chriſt, and is a ſincere Convert unto him. Secondly, Or when he is not in *a gracious frame*. Though he be a Convert, and a ſincere Chriſtian in the main, yet when he is declined to carnality, or worldlineſs, or is uncharitable, *&c.* and hath not by a due preparation humbled himſelf, and repented, and recovered himſelf out of that ungracious frame, this man alſo, though a Believer, receives unworthily.

Secondly, *There is an unworthineſs of the action*, when what ever our preparations are, we are careleſs in the performance of this holy ſervice: when we are not ſerious, but careleſly ſuffer our hearts to rove and wander at that very time when we are ſolemnly before the Lord: when we do not ſet our hearts to a due acting, & exerciſing our ſacramental graces: when we perform this ſervice hypocritically, *&c.* All theſe

are comprehended under *unworthy receiving*. When we are Unbelivers, or unprepared, or thus careleſs and hypocriticall in the time of receiving, we may be ſaid to receive unworthily.

II. What the danger is of coming unworthily, the Apoſtle tells us; 1 Cor. 11.29. He that eateth and drinketh unworthily eateth and drinketh damnation to himſelf; as our Tranſlation rendereth it. But the word Κρῖμα in the *Greek*, ſometimes ſignifieth *eternall damnation*, and ſometimes *temporal Judgment*, or chaſtiſement and in that place it may be taken in both ſenſes, and may imply both, in reſpect of the divers perſons upon whom it is executed.

If you ask how unworthy Receivers eat and drink their own judgment or damnation? I anſwer; Firſt, *Unworthy receiving doth diſpoſe men for judgment*, it ripens and prepares them for *wrath*. Thoſe that grow not *better*, grow *worſe* by the *Sacrament*, making way for the *Devil* to enter into them, as he did into *Judas* after his receiving the Sop; who hath the greater advantage againſt them, to fill them with all unrighteouſneſs, and thereby to fit them for deſtruction.

Secondly *Unworthy receiving doth expoſe men to judgment*, and that both *temporal* and *eternal*: even Believers, receiving unworthily, do thereby merit the *wrath* of God, and without deep *repentance*, cannot eſcape, and may fall into *temporal judgments*, notwithſtanding their *repentance*. But the *ungodly* and *impenitent* Receivers, it binds up under a curſe, and ſeals them to deſtruction. It hardens them againſt *repentance*, and if they *repent* not, it binds them over to *eternal vengeance*. O tremble and fear, tremble and prepare for this *Sacred Ordinance*: You that hope you are Believers, be careful and jealous of your ſelves in your preparations, ſee that you be ſerious in them, you know not how dear it may coſt you, if you come not duly prepared. And for you that are Unbelivers, ignorant, profane, and impenitent ſouls, it would make your *hearts* to ſhake, and your *bones* to tremble, if ye knew what you are doing, when in this wretched caſe you come to the *Sacrament*; you come to ſeal your ſelves up under that wrath, and curſe of God that already abides upon you. Hell is not ſo ſure to thee already, but thou art making it ſurer by thy coming impenitently to the *Sacrament*. Yet let not this ſatisfy thee, that becauſe thou art unworthy thou forbeareſt

forbeareſt to come. It is thy ſin not to come, though it be a greater, and more dangerous ſin to come *unworthily*; thou wilt be damned for thy wilful neglect of ſuch an *Ordinance*, though thy profaning it be thy greater damnation.

Thus therefore is thy way thou haſt to take, forbear for the preſent till thou canſt get teſtimony of ſuch a gracious *change* wrought upon thee as may both give thee a title to, and a fitneſs for this holy *Ordinance*, forbear till then; but be ſure thou lie not ſtill in thy ſins, that thou defer not thy *repentance*: but fall preſently on thy knees, bewail thine Iniquities, ſeek after the grace of God, and make thy peace with him, and be not at reſt in thy ſelf, till thou haſt gotten thee a *new heart*, and art become a *new man*, till thou haſt broken thy Covenant with ſin, and art entred into a Covenant with God, and then come and draw near with *boldneſs* to the Lord. Though yet thou art ſenſible of thine *imperfections* and doubteſt thine *unworthineſs*, yet if the work be but *ſoundly begun*, and thy Soul be humbled under thy ſins, and thou art in good earneſt; come about to the Lord, and his holy ways, venturing upon Chriſt, as thy Saviour, and haſt ſet thine heart thus to prepare thy ſelfe for the *Lords Table*, though thou be not cleanſed according to the purification of the *Sanctuary*, that is, as much as thou ſhouldſt be and wouldſt be, yet the gracious God will accept thee; 2 *Chron.*.30.19.20.

Applic. 1. In regard of the danger of *unworthy receiving*; after your *due preparation* be exhorted in order to your *right participation.*

1. To approach unto the Table with all h oly reverence carrying your ſelves as in the ſight and preſence of the great God, who obſerveth the *inward thoughts* of our *hearts*, as well as the *outward actions* of our *bodies.*

2. And in the time of receiving let us make uſe of our outward ſenſes for the ſtirring up our ſpiritual affections; often faſtning our eyes upon the Viſible *Signs and Rites*, and therby raiſing our *meditations* of the *ſpiritual things* ſignified thereby. When we ſee the *Miniſter* breaking the Bread and pouring out the Wine, then by *Faith* let us behold *Chriſt wounded, bleeding*, and *crucified* before our eyes, thereby ſatiſfying Gods Juſtice for our ſins. Oh how ſhould the conſideration of theſe things affect our *hearts* with *bitter grief* and

ſorrow for our ſins, as the cauſe of *Chriſt's Sufferings*: And likewiſe raiſe up our hearts to an holy admiration of the love of God in giving his Son, and of the love of Chriſt in dying for us! And then raiſe and enlarge our hearts in flames of love and praiſe.

3. *Let us ſolemnly renew our Covenant with God.* Let God giving us the *Bread* and *Wine*, be looked upon by us as his ſetting his Seal afreſh to his Covenant and giving it ſealed into our hands: and let our receiving, our eating & drinking, be our ſetting our own Seal to our Covenant with God. In the very act of receiving, lift up your hearts thus to the Lord; *Lord, let thy giving me theſe Tokens of thy Covenant, be a Sign betwixt thee and me, that thou wilt be my God, and wilt perform unto me all the gracious words of thy Covenant: And let my receiving them, be a ſign betwixt me and thee, that I do unfeignedly give up my ſelf to thee as thy Covenant-ſervant, and that I will, through thy grace, endeavour to be faithful and ſtedfaſt in the Covenant of my God.*.

4. *Having thus renewed your Covenant, reſolve in the ſtrength of the Lord, to be faithful in keeping your Covenant.*

A large Explication of theſe things you may find in my *Chriſtian Directions*; *How to walk with God*, Chap. 12.

Having treated largely of the Word and Sacraments: I come now to treat of Prayer; which is the means on our part to be performed, for the obtaining a bleſſing on the Word and Sacraments.

53. Queſt. **What is Prayer?**

Anſw. Prayer is a right opening of the deſire of the heart to God in the Name of Jeſus Chriſt.

Explic. In this Anſwer is ſet forth,

1. *The general nature of Prayer*, which is, *An opening or making known of the deſires of our hearts.* *Deſire* is the *Soul* of *Prayer*, and there muſt not onely be habitual deſires, but they muſt be actuated. praying is the *pouring out* our *Souls* in actual deſires after the good things we want; *Iſa.* 26. 9. Yet is not the Voice altogether excluded, which is neceſſary in publick Prayer in the Church; and in private, in and with the Family; and may be uſed in ſecret, for the ſtirring up our devotions, and keeping our mind from wandring thoughts, provided it be not done with an intention to be heard and taken notice of by others, which will argue groſs hypocriſie.

II. The

II. *The object of our Prayers,* which is *God*; it is he, and he alone, that knoweth our hearts, that is preſent in all places, to hear the prayers of his *People:* that is Omnipotent, able to ſupply all their wants, to anſwer all their deſires; whereupon this Title, *To be the Hearer of Prayers,* is given only unto God; as *Pſ.* 65. 2. *O thou that heareſt prayer, unto thee ſhall all fleſh come.* Neither Saint nor Angel, nor any Creature, are the Objects of Prayer, but God alone. Our prayers are ordinarily to be directed to God the *Father, Son, and Holy Ghoſt*; yet may we direct them expreſly to any one of the Three Perſons, but not excluding, but including all.

III. *Our prayers muſt be offered up in the Name of Chriſt: No man cometh to the Father but by me,* ſaith our Saviour; *John* 14. 6. And with the Apoſtle, *Eph.* 2. 18. *Through him we have acceſs unto the Father:* And John 16. 23. *Whatſoever ye ſhall ask the Father in my Name, he will give it you,* ſaith Chriſt. To offer up our prayers in the Name of Chriſt, is not cuſtomarily to ſay theſe words; *Through Jeſus Chriſt our Lord:* but to pray in dependance upon *Chriſt*, for whoſe worthineſs alone we beg and hope to be heard.

IV. The fourth thing in the definition of Prayer, is, *Right opening of the door of the heart*; which word, *right*, is not lightly to be paſſed over: many things are compriſed under it, which may be drawn to theſe two Heads, the *Matter*, and the *Manner* of Prayer. The *Matter* of our prayers, or the *things* to be prayed for, are ſuch things as are agreeable unto the *Will of God*; that is, his *revealed will*: We are to pray for *ſuch things* as he hath in his *Word commanded* us to ſeek, and promiſed to grant: and thus praying, he will hear us graciouſly, and grant unto us thoſe *particular good things* which we have craved, as far forth as they are for *his glory*, and *our good*; according to that of the *Beloved Diſciple*, 1 John 5. 14. *If we ask any thing according to his will, he heareth us.* Indeed if we ask any thing according to our *own luſts*, or according to our *own fancies*, God may *juſtly deny us.* With our *Petitions* muſt be joyned *Confeſſions of ſins*, *Interceſſions*, and *Thanksgivings.* Firſt, *Confeſſion of ſins*: For ſeeing we cannot make God *ſatisfaction* for *our ſins*, it is meet we ſhould make him an *acknowledgment* at leaſt; which, though it do not at all *merit*, yet it is a *ſpecial means* to obtain both *pardon*

of ſin, and power againſt it for the time to come; as 1 *John* 1. 9. *If we confeſs our ſins, God is faithful and juſt to forgive us our ſins*; and likewiſe, *to cleanſe us from all unrighteouſneſs*: Which *David* found upon the acknowledgment of his ſins unto God: as *Pſal.* 32. 3.

True confeſſion of ſin muſt be thus qualified:

Firſt, *It muſt be particular*; I mean, in our confeſſions we muſt deſcend to our ſpecial and particular ſins, not willingly hiding one ſin that we know of.

Secondly, *It muſt be with all the aggravating circumſtances that may be.*

Thirdly, *It muſt be with ſome feeling and affection*; with inward remorſe and ſorrow of heart: When our heads and hearts ſhall be opened, as a Fountain of Tears, to mourn for our ſins, then will the Fountain of Chriſts Blood be opened for the waſhing away our ſins; *Zech.* 12. 10, 11. and 13. 1.

Secondly, Our *Petitions* and *Confeſſions* muſt be accompanied with *Interceſſions*, which are in the behalf of others: For reſpect ought to be had to others in our prayers, as well as to our ſelves; whereby we perform a duty of *Love*, one of the moſt principal duties that be. Yea, there is no one thing wherein and whereby we can be more beneficial, and do more good to any, than in and by prayer.

Thirdly, *Thanksgiving for Mercies received muſt be added to our Prayers and Interceſſions.* For,

1. *Thankfulneſs* is the onely *Quit-rent* which we can pay unto God for all that we do enjoy, the onely thing that we can render unto him.

2. *It is that which God expecteth and requireth of us by way of gratitude*: as *Pſal.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me*: and 1 *Theſſ.* 5. 18. *In every thing give thanks, for this is the will of God concerning you.*

3. *Thankfulneſs for what we have received, is a ſpecial means for the obtaining more and greater mercies.* For God is moſt ready to hear and anſwer their prayers, whoſe hearts he knoweth to be willing to return praiſe and thanks: Whereas on the contrary, nothing more provoketh God to deprive us of his Mercies, and ſend down his Judgments, than unthankfulneſs for what we do enjoy. *Iſraels* Ingratitude is noted to be one ſpecial cauſe of her Captivity; 2 *Chron.* 36. 16, 17. *Deut.* 28. 47.

For

For the manner of performing this duty of Prayer, ſo as it may be acceptable and pleaſing unto God, ſee my *Chriſtian Directions* Chap. 2.

Applic. The only Uſe I ſhall make of this duty of Prayer, is, *to ſtir you up to a conſtant* and *conſcionable performance thereof.*

1. *Be conſtant therein*, and that in all the kinds of Prayer, both publick, private and ſecret.

Firſt, *Diligently attend to the Seaſons allotted to publick prayer in the publick Congregation*, for ſuch are uſually moſt powerful and effectual. If one *Jacob* may wreſtle with God in prayer, and prevail; how much more may many *Jacobs* met together in one place? O what may not a multitude of holy, humble, and fervent ſouls obtain from the Lord? Though God is preſent in all places, yet more eſpecially in the publick Aſſemblies, where two or three, or more are gathered together to worſhip him; ſee *Acts* 4. 31.

Secondly, *Private prayers ought daily to be performed by Maſters of Families in their houſes*, which through Gods bleſſing, will prove a ſpecial means to ſeaſon their Families with the true fear of God. As prayerleſs Families are for the moſt part deſtitute of the fear of God; ſo in praying-families, the hearts of many are ſeaſoned with the fear of God.

Thirdly, *Both Maſters and Servants, yea every one of underſtanding, ought daily to offer up a Morning and an Evening Sacrifice of prayer and praiſe unto God in ſecret*, according to the direction of our Saviour, Matth. 6. 6. *When thou prayeſt enter into thy Cloſet, and pray unto thy Father which ſeeth in ſecret, and thy Father which ſeeth in ſecret will reward thee openly.* There may you freely open your hearts into Gods boſom, and deſire his direction, aſſiſtance and bleſſing in ſuch caſes as are not fit to be mentioned before others: & there God uſually unboſoms himſelf unto his children. This duty is the certain practiſe of every ſincere Convert. So ſoon as ever *Paul* was converted he got alone, and betook himſelf to prayer, *Acts* 9. 11. *Behold he prayeth.* And it may well be queſtioned whether any grown man or woman can be ſaved who doth not call upon the Lord, *For though he be rich in mercy, yet it is to them who call upon him*: *Rom.* 10. 12.

II. *As we muſt be conſtant in the duty of Prayer, ſo conſcionable in the right manner of performing it.* To this end we ought,

1. *To pray in Faith*, believing in *Chriſt*, for his obtaining the acceptance, and granting our *requeſts* through his *Merits* and *Mediation*, and accordingly truſting upon the *Lord* for a *gracious anſwer* through him.

2. *Yet with an humble ſubmiſſion to the will of God*, eſpecially as to *temporal mercies*, and likewiſe for *ſpiritual bleſſings*, in reſpect of their degrees: And certainly the ſureſt way to have our own will, is to make Gods will ours.

3. *To pray with fervency, pouring forth our deſires with ſighs and groanings*. It is the fervent prayer onely that is effectual; *Jam.* 5. 16. I know we cannot always have alike fervency, but yet we muſt always ſtrive againſt deadneſs of heart and dulneſs of ſpirit, and ſtir up our ſelves to the duty, which will be a good token of Gods accepting our prayers, and granting our requeſts.

4. *To pray with humility*, as with an humble acknowledgment of our *unworthineſs* to appear before God, and to receive any *good thing* from him: So with a ſenſe of the manifold *weakneſſes* and *infirmities*, which accompany all our religious *exerciſes*. The *high God*, as he dwels *in humble hearts*; ſo he is delighted in *our humble approaches to him*. Keep your hearts *always low*, but be ſure you *lye low*, and *lay your mouths in the very duſt*, when ever you draw nigh to the Throne of Grace. *Chriſtians*, as ever you would have *evidence* that you are *Chriſtians indeed*; as ever you would *maintain* and *improve* that *Chriſtianity* you have, be conſcientious and conſtant in this *Duty of Prayer*: All your Religion is like to riſe and fall, according to your riſing or falling in *this duty of Prayer*; and in particular, that of ſecret prayer. If either you neglect it, or now and then when you are at leiſure, muſt ſuffice you: or elſe if you perform it curſorily and ſlightly, and do not ſtrive with God, and cry mightily to the warming and awakening your own hearts, your *Religion* is never like to come to any thing. Thoſe that do but trifle in *prayer*, will certainly be but Triflers in their whole courſe: Would you that your *Religion* be *Religion indeed*; then ſee to it, that your *praying* be *praying indeed*, and in *good earneſt*.

Hitherto of the *renewed eſtate of the Faithful in this life*. It remaineth

remaineth to ſhew, as their eſtate *at death*, ſo *after death*.

54. Queſt. **What is the eſtate of the Faithful at their Death?**

Anſw. The Souls of the Faithful go forthwith to Heaven, and their Bodies ſleep in their Graves as in their Beds of reſt.

Explic. In this Anſwer is ſet forth the ſtate both of the *Souls* and *Bodies* of *Believers* at their *Death*.

I. *For their Souls, they go forthwith to Heaven*: That is, So ſoon as ever a *Believer* dies, his Soul paſſeth immediately *into glory*; which is moſt *evident* to thoſe that will conſider the following Scriptures: *Luke* 16. 22. *Luke* 23. 43. 2 *Cor.* 5. 8. *Phil.* 3. 23. The very day of our *diſſolution*, is the day of our *Souls glorification*: they ſhall be *immediately*, and they ſhall be *perfectly glorious*. Though there be different *degrees* of *glory*, as *there is a different glory of the Sun, of the Moon, and of the Stars, and one Star differeth from another Star in glory*; 2 *Cor.* 15. 41. Yet every Veſſel ſhall be filled to their utmoſt capacities.

II. *For their Bodies, they ſhall ſleep in their Graves, as in Beds of reſt.* The Grave wherein Believers lie dead, is ſtiled a *Bed*, *Iſa.* 57. 2. 2 *Chron.* 16. 14. and their Death a *Sleep*, *Deut.* 31. 16. 2 *Sam.* 7. 12. *Joh.* 11. 11. The Grave is to reſt quietly therein without diſturbance, as a mans Bed is: A Grave is the more fitly ſtiled a *Bed*, becauſe the Dead that lie therein are ſaid *to ſleep*; for a Bed is the ordinary place of ſleeping: and as in ſleep, ſo in death, men reſt from their labours; *Rev.* 14. 13.

Applic. 1. *Learn hence the reaſons why many Sinners, though they will not change lives with the Saints, yet would they be glad to change deaths with them*; and are of *Balaam*'s mind expreſt, *Numbers* 23. 10. *Let me die the death of the righteous, and let my laſt end be like unto his.* This is a vain deſire; he that will not live the life of the Righteous, ſhall never die their death. If thou wilt have one, thou muſt take both: thou muſt live a righteous life, or thou art never like to die the righteous mans death; but yet this is the deſire of the worſt. How great the difference is betwixt the death of the *Righteous* and the *Wicked*, will appear

appear, if they be compared together in theſe three particulars.

Firſt, *The Righteous, or Believers die in the Lord*; *Sinners and Unbelievers ſhall die in their ſins*; Rev. 14. 13. John 8. 21. To die in the Lord, notes two things;

1. *To die in Union with Chriſt*: Thoſe that are united to *Chriſt* in their lives, ſhall not be parted from him in their deaths.

2. *To die ſecured of a bleſſed Reſurrection.* Chriſt will not loſe a Member: He is riſen, and every Member he hath ſhall be raiſed with him, and raiſed to life and bleſſedneſs; *John* 14. 19. *Becauſe I live, ye ſhall live alſo.*

To die in mens ſins, notes to die in the guilt of ſin, and to go down to receive its reward; to die as that wicked one, *Job* 20. 11. *Whoſe bones are full of the ſins of his youth, which ſhall lie down with him in the duſt.* 'Tis miſerable to live in ſin, but thou that makeſt nothing of that, yet beware of dying in ſin; Thou that dieſt in ſin, thy ſin ſhall be buried with thee, and ſhall alſo riſe with thee: When thy loathſom Carcaſe riſes, all thy ſins ſhall riſe with thee, and receive their reward in everlaſting condemnation.

Secondly, *The death of the Righteous is their reſt from all their labours and ſorrows; but the death of the Wicked is the end of all their mirth.* Sinners have a merry World of it; they eat, they drink, they laugh and ſing: there wants but one thing to make this Earth an Heaven to them, if it would but laſt; if this merry life might be their eternal life, oh how happy then would they count themſelves! But here is the miſery of it, Death comes, and then an end of all their mirth. The triumphing of the Wicked is ſhort, and they ſhall lie down in ſorrow, and never know eaſe or pleaſure again for ever.

Thirdly, *Believers when they die go to God, and Unbelievers go to the Devil:* The one paſs into Glory, the other fall into Miſery and everlaſting Puniſhment; *Matth.* 24. 46. As the Saints when they die ſhall ſay, *Now I know whom I have believed*; the King Immortal, the inviſible Crown, the glorious Prize, which I hitherto have ſeen but in a Glaſs, and darkly, now I ſee face to face. So Sinners ſhall ſay when they die, *Now I know whom I have followed and ſerved in this world.* The Saints ſhall ſee God, and Sinners

ners ſhall then ſee the Devil face to face, and be for ever with him. Think of theſe things Sinners, and reſolve forthwith to take up the life of a Saint; or tremble to think what thy Death muſt be.

2. Uſe, *Let not Believers be afraid to die*: Be ſure thou art a Believer, a ſound Believer; fear leaſt thou ſhouldſt be miſtaken, leſt thou ſhouldſt think thy ſelf upright, when thou art an Hypocrite: Prove thy ſelf to be *an Iſraelite indeed, in whom is no guile*, and then fear not to die. The *King of Terrours* comes but to carry thee to the *King of Saints*, from thenceforth ſhalt thou *ever be with the Lord*. Comfort thy ſelf with *theſe words*, and lay them up againſt the day when thy death-pangs ſhall come upon thee.

55. Queſt. **What is the ſtate of the Faithful after Death.**

Anſw. The Bodies of the Faithful ſhall be raiſed out of the Grave in Glory, and at the General Judgment owned by Chriſt, received into his Favour, and fully enjoy God for ever.

Explic. Here four things are contained:

1. *That there ſhall be a reſurrection of the body*: The Saints ſhal be raiſed out of their Graves unto eternal life and happineſs; *John* 5. 28, 29. *The hour is coming in which all that are in their Graves ſhall hear the Voice of Chriſt, and ſhall come forth, they that have done good, unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.*

If any ſhould ask as *Nicodemus* in another caſe; *John.* 3. 4. *How can theſe things be?* It muſt be anſwered, How can it be thought *incredible*, that God who made the World of *nothing*, ſhould not be able to raiſe the *Dead?* With God *nothing is impoſſible.*

If any ſhould further ask, as 1 *Cor.* 15. 35. *How ſhall the dead be raiſed? with what body ſhall they come?* It muſt be anſwered, *With the ſame numerical body that lived here on earth*; Job 19. 27. The ſame Body ſhall be raiſed, and the ſame Soul re-united to it, joyntly to receive their glorious reward.

II *The bodies of Believers ſhall be raiſed up in glory.* Their glory is ſet forth by the Apoſtle in this general Phraſe, *They ſhall be like the glorious body of Chriſt*; Phil. 2. 21. But more particularly, 1 Cor. 15.42. *It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in Glory: It is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body.*

III. *There ſhall be a General Judgment, when Believers ſhall be owned by Chriſt, acquitted from all their ſins, and their integrity and ſincerity ſhall be made known to all.*

The Angels having gathered the Saints, and carried them to Chriſt, with joy and gladneſs will they appear before him, for then will he ſolemnly receive them into his favour; and in the view of all the world own and acknowledg all their holy Obedience to his will; and in ſpecial all thoſe offices of love which they ſhewed to him, or his; ſaying unto them, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungry, and ye gave me meat, thirſty and ye gave me drink, naked and ye clothed me*, &c.

IV. *After the reſurrection Believers ſhall be bleſſed in the full injoyment of God for ever.* The full enjoyment of God; notes,

1. *Their dwelling in his preſence.*

2. *Their dwelling in his love, loving and being beloved.*

3. *Their beatifical Viſion*, or ſeeing the glorious God Face to face, together with thoſe *immediate fruits* of the *bleſſed Viſion*, *fulneſs of ſatisfaction* Pſal. 17. 15. And fulneſs of *glorious*, and *raviſhing joy*; Pſal. 16. 11. This is the *bleſſedneſs* of *believers*, and in this *bleſſedneſs* ſhall they abide to all *eternity*, where ſhall be *everlaſting praiſes*, *adoring*, and *admiring Halalujahs to him that ſits on the throne, and to the Lamb for ever.* Amen.

Applic. 1. *Here is a word to Unbelievers*: What is now the chief deſire of your *Souls?* Are you for *everlaſting glory*, or for the *pleaſure of Sin for a ſeaſon?* Are you for *heaven*, or for *earth?* methinks, ſome of you at leaſt ſhould ſay, Away with all the *pomps and Vanities* of the world, with the ſinful *luſts* of the *fleſh*, we will no longer be the *Devils*, *ſlaves*, but the *ſervants* of *Jeſus* Chriſt; he ſhall be as our *Prieſt* and *Saviour*, ſo *our Lord and King*. If this be the deſire of your *ſouls*, then bid farewell to all

your

your *ſinful pleaſures* and *vain companions*, and become the Diſciples of Chriſt, and he will lead you to his Holy hill, and bring you into Heaven.

2. *A word to believers*, you that are eſcaped out of *Ægypt*, and are in the Wilderneſs in your Journey towards *Canaan*, get you up to the top of *Piſgah*, and view the *glory* of that *bleſſed Countrey*, whither you are bound. Is your *treaſure* in *heaven?* there let *your heart be alſo.* Is your *heart* in heaven? there let *your eye be alſo.* Be looking daily into that *glory* which is *within the vail.* Live in the daily and affectionate contemplation of the *bleſſedneſs to come.* A ſight of your *home* will encourage you on your *journey* towards it. A ſight of your *reſt* will quicken you on in your *labours*, and comfort you under *your greateſt ſufferings.*

Having explained the Chief Principles of our Chriſtian Religion, I ſhall cloſe up this Practical Catechiſm *with a brief explication of the* Commandements *and* Lords Prayer.

56. Qu. **How many Commandements are there?**
Anſ. There are Ten Commandements, which contain the ſum of the Moral Law.

Explic. In this Anſwer two things are expreſſed,
1. *That there are Ten Commandements.*
2. *That the ſum and ſubſtance of the Moral Law is contained in them.*

I. *That there are Ten Commandements, we find expreſly mentioned*, Deut. 4. 13. where *Moſes* ſpeaking to the *Iſraelites*, ſaith, *God declared unto you his covenant, which he commanded you to perform; even Ten Commandements, and he wrote them on two Tables of Stone.* Here the Law is divided into Ten Commandements, whereupon in Greek they are called the *Decalogue.*

Theſe Ten Commandements were firſt pronounced and promulgated by God himſelf on Mount *Sinai*, in the hearing of all *Iſrael*, with thunderings and lightnings, thoſe *Heralds of Divine Majeſty*, and then written with the finger of God in Tables of Stone. After this, God was pleaſed to declare to *Moſes* both the

Ceremo-

Ceremonial and *Judicial Law*. For the better understanding whereof, take notice, That the Lord gave to *Moses* for the people of *Israel* on *Mount Sinai*, three sorts of Laws; *Moral*, *Ceremonial*, and *Judicial*.

I. *The Moral Law* was given to make known Duty, and Sin, and to oblige to the one, and against the other; and is the same for the most part with the Law of Nature.

II. *The Ceremonial Law* pointed unto Christ the *Redeemer*, and was a Directory for Divine Worship, consisting of many Rites and Ordinances, which the Lord gave to his people *Israel*, and required their exact conformity thereunto: Hereby,

1. Through their multitude restraining them from any other devised Forms of Worship of their own: God gave them enough, they needed not look for more.

2. Taking them off from those idolatrous Rites and Ceremonies, which either they had learned of the *Egyptians*, or might learn of the *Canaanites*: God that gave them these, tied them to them onely.

3. Shadowing out to them what Christ was to do and suffer for their Redemption.

III. The *Judicial Law*, which concerned the Civil Government of the *Jews*, and was directly and immediately proper to them.

The *Ceremonial Law*, which concerned onely the *Jews* and their Proselites, was abrogated at the death of Christ..

The *Judicial Law*, which was also proper to the *Jews*, as a distinct Common-wealth, was to cease also upon the coming of Christ; saving onely that those parts and branches of it, which were founded upon an universal equity, the reasons whereof concerned all others as well as the *Jews*, remain still to be obligatory.

The *Moral Law* is a standing and abiding Rule, by which all Nations are to be governed, and that in all ages to the end of the World: And it is that Law which God gave at first unto Man for the Rule of his Obedience.

God gave unto *Adam* as he was a publick person, and stock of Mankind, both a particular Precept, *of not eating the Fruit of the Tree of Knowledge of Good and Evil*, for the tryal of his Obedience: As also a Law of *Universal Obedience*

dience written in his heart, which by his Fall was much obliterated and defaced: Yet all Mankind have ſome Fragments of it remaining in their hearts; ſuch as make the very *Gentiles*, who have not the written Law, inexcuſable for their Tranſgreſſions; as *Rom.* 2. 14, 15.

The Law engraven in *Adams* heart, being obliterated by his Fall, was revived and promulged by God to the people of *Iſrael* on *Mount Sinai*, through the Miniſtry of *Moſes*, which was the ſame for ſubſtance written in *Adams* heart: which leads me to the ſecond particular in the Anſwer.

II. *That the ſum of the Moral Law is contained in the Ten Commandments:* Which will clearly appear, if we conſider the extenſiveneſs of them, which is ſuch as there cannot be imagined any *Moral Duty* for kind, but what is required in it: All duties of *Holineſs* towards God, all duties of *Righteouſneſs* towards Man, all duties of *Sobriety* towards a mans ſelf, and all ſorts of ſins oppoſite to theſe, are fully compriſed in the *Moral Law*: Chriſt therefore impoſed no new Law or Duties, but expounded the old, that the beauty, glory and ſpiritualneſs of it might more evidently appear.

Applic. 1. *Seeing that the ſum and ſubſtance of the Moral Law is contained in the Ten Commandments, how doth it concern us diligently and ſeriouſly to ſtudy the meaning of the Commandments, to enquire after the extenſiveneſs of them.* For our encouragement thereunto, know we, that the Commandments are of excellent and neceſſary uſe to us Chriſtians under the Goſpel, and that ſeveral ways.

1. *For the diſcovering that abundance of ſin and wickedneſs that is in the hearts of men by nature: By the Law is the knowledge of ſin*; Rom. 30. 20.

2. *For the convincing us of the dreadfulneſs of our condition by reaſon of our ſins:* For by the Law we do not onely diſcern our ſinfulneſs, but our miſery, and how liable we are to the Wrath of God, and Curſe of the Law; *For curſed is every one that continueth not in all things which are written in the Book of the Law to do them*; Gal. 3. 10.

3. *For the driving us out of all conceit of our own righteouſneſs unto Chriſt and his righteouſneſs, for life and ſalvation.* For when we perceive how far ſhort we are of that exact righteouſneſs which the Lord requireth, ſinking down in deſpair

ſpair of helping or ſaving our ſelves: this will provoke us to fly out of our ſelves unto *Chriſt*, for righteouſneſs and life.

4. *For the guiding us in the ways of holineſs and righteouſneſs, and binding us thereto.* For after that the Law hath driven us to *Chriſt*, the ſenſe of Gods Authority requiring us, and of his love to our Souls in giving his Son to die for our Redemption, doth conſtrain us to Obedience: and then doth the Law direct us, in finding out what we muſt do that is pleaſing and acceptable unto God.

Let no man think that by the coming of *Chriſt*, or his believing in him, he is exempted from the *Authority of the Law.* Its true, *Chriſt* is ſaid to have fulfilled the Law, and he did ſo: The Ceremonial Law he fulfilled and abrogated; the Moral Law he fulfilled and eſtabliſhed, *Rom.* 3. 31. *Do we then make void the Law through Faith? God forbid; yea, we eſtabliſh the Law.* Whilſt we are delivered from the condemning power of the Law, we are ſtill held under its commanding power. Though God laid aſide his Wrath through *Chriſt*, yet he will not lay down his Authority.

That you may the better underſtand the meaning and extent of the Commandments; take notice of theſe following Directions:

1. *Know that the Law is ſpiritual*; *Rom.*7. 14. It reacheth not onely to the outward man, but likewiſe to the ſpirits of men, and to their very inward thoughts and affections: There is Heart-idolatry, heart-murther, and heart-adultry, as well as outward.

Secondly, Wherein ſome Commandments are *Affirmative*, and others *Negative*: know, that where a Duty is commanded, the contrary Sin is forbidden; and where a ſin is forbidden, the contrary duty is commanded.

Thirdly, Every Commandment includeth the utmoſt extent of Duties, and Vices; when one duty is commanded, all duties of the ſame kind are included, *Matth.* 5. 44. On the other ſide, where one ſin is forbidden, all of the ſame kind are likewiſe forbidden: Thus under the ſin of *Idolatry*, are compriſed Superſtition, Hypocriſie, and all manner of falſe worſhip. So under *Adultery*, Buggery, Inceſt, Fornication, and all manner of Uncleanneſs: Yea it forbids

forbids the leaſt degree of any ſin; as the thoughts of them, and affections to them.

Fourthly, Where a duty is commanded, all the means that may further it are likewiſe commanded; and where a ſin is forbidden, all occaſions or incitements thereunto are prohibited.

Fifthly, Every Commandment requireth that we not onely keep it our ſelves, but that we do our utmoſt endeavour, that others likewiſe may keep it. This Rule is gathered out of the Fourth Commandment, where it is ſaid, *Thou, nor thy Son, nor thy Daughter, nor thy Servant, ſhall do any work on the Sabbath-day*: Which by proportion muſt be applied to all the reſt of the Commandments.

57. Queſt. **What is the general ſum of both the Tables of the Law?**

Anſw. The general ſum of the Firſt Table is this, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. And the general ſum of the Second Table of the Law, is, Thou ſhalt love thy Neighbour as thy ſelf.

Explic. *The ſum of the whole Law is Love*, whereof there are two kinds: 1. *Our love to God.* 2. *Our love to our Neighbour.* Both which are amplified by our manner of performing them. Firſt, Our love to God muſt be *with all our hearts*, and *with all our ſouls, and with all our ſtrength.* Secondly, *Our love to our Neighbour* muſt be *as true and real, and in ſome meaſure anſwerable to the love we bear to our ſelves.*

1. *Love of God is the ſum of the Firſt Table of the Law*, as our Saviour expreſſeth; *Mark.* 12. 30. where to the *Scribe* who asked him, *Which was the Firſt Commandment*; He anſwered, *Thou ſhalt love the Lord thy God.* &c. This he calls the Firſt Commandment; as it is the ſum of all the Commandments of the Firſt Table.

Thus our love of God muſt be *with all our heart, ſoul, and ſtrength*: That is, our love to God muſt be both an hearty

love, a true unfeigned love, iſſuing from the heart; and it muſt be the higheſt degree of love; it muſt not be in ſhew only, but in truth and ſincerity; and our deepeſt and deareſt love, the ſtrength of our hearts muſt go forth towards God.

II. *As the love of God is the ſum of all the Commandments of the Firſt Table: So the love of our Neighbour is the ſum of all the Commandments of the Second Table.* Where by *Neighbour*, is not meant onely one that dwelleth near us; nor only ſuch as are of our own Nation, or of other Nations near us: but likewiſe ſuch as we have any occaſion to deal withal, or to do good unto, even any one that is on earth; of whatſoever condition he be, whether rich or poor: yea it is ſometimes put for ſuch as are our enemies: So doth *Chriſt* exemplifie the word, *Matth.* 5. 43, 44. None therefore on earth are excluded out of this word *Neighbour*, be he near or far off: in *habitation* or *affection*. In this large extent is the word *Brother* oft uſed.

The manner of loving our *Neighbour*, is expreſſed in this phraſe, *As our ſelves*; whereby is implied that *love of our ſelves is a rule for our loving others.* We muſt love our *Neighbour* as truly and really as we love our ſelves. The equity of this Rule was diſcerned by the light of Nature, as this Proverbial Speech amongſt the Heathen ſheweth; *Quod tibi fieri non vis, alteri ne feceris*; which I may engliſh by the words of our Saviour, *Matth.* 7. 2. *Whatſoever ye would that men ſhould do to you, do ye even ſo to them.*

Applic. I. *Ought God to be loved with all our hearts, with all our ſoul, and with all our ſtrength: what juſt cauſe have we to be humbled in this reſpect?* So far are we many of us from loving God with all our hearts and ſouls, that we can hardly tell whether we have any love at all for him. And hereupon God cries out upon us, as *Deut.* 5. 29. *Oh that there were ſuch an heart in them that they would love me!*

II. *Is love the fulfilling of the Law? Then if you would be obedient, get your hearts furniſhed with this grace of love.*

1. *With love to God*; whom that you may love, Firſt, *Study his infinite excellencies*, his goodneſs, grace, mercy, loving-kindneſs, and worthineſs to be loved. Study till you can ſee, and ſee till you can taſte how good and gra-

cious

cious the Lord is. Study as his loveliness, *so his love*; love will kindle love, as fire will kindle fire. Secondly, *Pray for love*, of all the requests you make to God, let this be chief, *for an heart to love him.* Let this be your Prayer, *Lord help me to love thee; though I cannot say, Lord thou knowest that I love thee, yet this I can say, Lord thou knowest that I desire to love thee with all mine heart and soul; O grant me my hearts desire.*

2. *With love to our neighbour*, and such love as may bring forth all the fruits thereof; whereof amongst many others, there are, and must be these two special fruits, *Giving to them*, and *Forgiving them.*

58. Quest. **In what words is the Preface to the Ten Commandments set down?**

Ans. In these, I am the Lord thy God, which brought thee out of the Land of *Ægypt*, out of the House of Bondage.

Explic. In the Preface to the Ten Commandments, there are three reasons given, why we should keep and observe them.

1. *Because God is the* LORD, therefore absolute and sincere obedience ought to be given to his Commandments.

2. *Because he is their God in covenant*, implied in these words, *THY GOD*; *I am the Lord thy God*, not by common Creation, or Providential Conservation onely; for so he is to the wicked, but by special Covenant made formerly with their Fathers: wherein he promised them many singular mercies and blessings.

3. *Because he was their Redeemer*, who brought them out of the Land of *Ægypt*, and out of the House of Bondage; wherein they endured so much misery, that their Deliverance is said to be *a freedom out of the iron furnace*; Deut. 4. 20. which put a strong obligation upon them to yield cheerful Obedience to their Deliverer.

Though these fore-mentioned reasons were proper to the *Jews*, yet do they likewise concern us Christians, and are strong Arguments to provoke us to the keeping Gods Commandements: For,

1. God is *our Lord* likewise, from whom we have received our being and well-being.

2. Is a God in Covenant with us as well as with *Israel* of old.

3. As he delivered the people of *Israel* out of their *Egyptian* bondage, so hath he delivered us from our spiritual bondage under Sin, Sathan, and the World. And therefore we are bound to take him for our God alone, to be his faithful servants, and to keep his Commandments.

59. Quest. **Which is the First Commandment?**

Ans. Thou shalt have no other Gods before me.

60. Quest. **What is the scope and meaning of this Commandment?**

Ans. That we take *Jehovah* the true God for our God, and that we worshipp and glorifie him as the only true and our God.

Explic. There are three things required in the First Commandment.

I. *That as we know, and cannot but acknowledge* Jehovah *to be the only true God; so that we take him to be our God, and give up our selves to him, to be his faithful people; consecrating our selves wholly to his service.*

II. *That we worship him as the onely true God, according to his will revealed to us in his Word.* There is a two-fold Worship of God: First, *Inward* in the heart, as the loving, fearing, trusting, and hoping in God. Secondly, *Outward*, in praying and praising God. Both these are required in this Commandement.

III. *That*

III. *That we glorifie God as the onely true God and our God.* If you ask what it is to glorifie God, or how a man may glorifie God? I anſwer,

1. *Negatively*, We cannot ſo glorifie God, as to add any glory to him, which he had not before. God is perfectly glorious in himſelf, and cannot become more glorious by any thing his Creatures can do; *Pſal* 16.2. *My goodneſs extendeth not to thee.* Though all the Rivers run into the Sea, yet it is never the fuller.

2. *Poſitively*, and ſo we are to glorifie God.

Firſt, *Inwardly*, and in our own hearts, by underſtanding, beholding, and admiring the glory of God; by our high prizing and eſteeming of God, his love and favour, and devoting our ſelves, and all that we have, to him.

Secondly, *Outwardly*, and *expreſſively*, *as his inſtruments*; actively ſerving to his glory,

1. *By ſpeaking good of the Lord*, Pſal. 145. 11, 12. *They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.*

2. *By living to his glory*, ordering our converſation aright, and aiming at this in our whole courſe, that we may be to the praiſe of the glory of his grace, and may walk worthy of his holy and glorious Name; 1 *Theſſ.* 2. 12.

As there are three things required in the Firſt Commandment, ſo there are three things eſpecially forbidden therein; namely, *Atheiſme*, *Prophaneneſs*, and *Idolatry*.

I. *Atheiſme*, which is denying the true God. Now God may be denied in *thought*, *word*, and *deed*.

Firſt, In *thought*, by thinking or ſaying in the heart, *There is no God*; Pſ. 14.1.

Secondly, In *words*, when men in plain terms ſhall deny or argue againſt the being of God; which groſs Atheiſme the Heathens in former times did ſeverely puniſh.

Thirdly, In *deeds*; by living as if there were no God in the world to obſerve their wicked actions, and puniſh them for the ſame. Such do indeed deny God, whatever in words they profeſs to the contrary; *Tit.* 1. 16. This is called *Practical Atheiſme*.

II. *Prophaneneſs*, in not worſhipping and glorifying God as men ought to do: as,

1. When men ſinfully omit and neglect the Duties of Gods Worſhip, preferring ſome worldly profit or pleaſure, or buſineſs, before the ſerving of God.

2. When they perform them after a cold and careleſs, yea formal and perfunctory manner; hypocritically drawing near unto God with their bodies, when their hearts are far removed from him.

III. *Idolatry*, which is, when we give that worſhip to any other, which is due to God alone. The Heathens generally were guilty of Idolatry in worſhipping the hoſt of heaven, as alſo their *Mars*, *Jupiter*, *Diana*, and other conſtituted Gods. Yea not onely Heathens, but likewiſe ſuch Chriſtians as ſet their hearts upon any thing more than God, or equally with God; theſe ſet them up *Idols* in their hearts. So all covetous perſons who are *lovers of the world*, and all voluptuous ſenſualiſts, who are *lovers of pleaſures more than lovers of God.* Covetouſneſs is expreſly ſaid to be *Idolatry*; Col. 3. 5. And of Senſuality it is ſaid, *Phil.* 3. 9. *Their belly is their God.*

Whereas in the cloſe of the Firſt Commandment, this Phraſe is added, *Before me, Thou ſhalt have no other Gods.* *BEFORE ME*, thereby is meant, that though God in himſelf be inviſible, cannot be ſeen by mortal eye, yet he is an all-ſeeing God, who ſeeth and underſtandeth all things; who ſearcheth the heart, and trieth the reins, and is much diſpleaſed with our having other Gods, and ſerving them, though never ſo ſecretly; *Pſal.* 44. 20. *If we have ſtretched out our hands unto a ſtrange God, ſhall not God ſearch it out; for he knoweth all the ſecrets of the heart.*

Finding this Practical Catechiſme to increaſe under my hand much beyond my firſt intention, I ſhall content my ſelf with ſhewing the Duties required, and the Sins forbidden in every Commandment, without making any diſtinct Application.

61. Queſt. **Which is the Second Commandment?**

Anſ. Thou ſhalt not make unto thee any Graven Image, or any likeneſs of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor worſhip them:

For

For I the Lord thy God am a Jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandments.

Explic. As the former Commandment directed us to the true and proper object of Divine Worſhip; ſo this directeth us to the right way and manner of worſhipping the true God; which is ſet down,

I. *Generally, That God muſt be worſhipped according to his own appointment in his Word.* Then we worſhip God in a right manner, when we worſhip him by ſuch means as he hath preſcribed in his Word, and in ſuch a manner, as is agreeable to his Nature and will; who being a Spirit, will be worſhipped in ſpirit and in truth.

II. *More particularly, God muſt be worſhipped in and by his own Ordinances, which he hath inſtituted in his Word*; as reading the Scriptures, *Deut.* 17. 18. Preaching and hearing the Word of God, 2 *Tim.* 4. 2. As alſo praying unto God, ſinging, and praiſing him for mercies received: *Phil.* 4. 6. Adminiſtring and receiving the Sacraments both of Baptiſme and the Lords Supper; *Matth.* 28. 19. 1 *Cor.* 11. 23. Religious faſting, *Joel* 2.12,13. 1 *Cor.* 7. 5. Swearing by the name of God, when we are lawfully called thereunto, *Deut.*6.13. And vowing unto him; *Pſal.* 76. 12.

III. In reference to theſe Ordinances, it is required of us, that we carefully uſe them, and keep them pure and uncorrupt, and alſo intire, without adding to them; and unmixt as to the eſſential part, *Deut.* 12. 32. *Whatſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.*

There are three things likewiſe forbidden in this Commandment:

I. *The making of any image for a religious uſe.* The making of an image or picture for civil uſes, is not ſimply unlawful. *Solomon* made images of Lyons for the adorning his Throne; 1 *Kings* 10. 19. And Chriſt found no fault with the Image and Picture of *Cæſar*, Matth. 22. 25. But it is unlawful ſo much as to make any Image or Repreſentation of

God, or of any of the Three Perſons. It is a ſin to imagine any thing in our hearts to be a repreſentation of God, much more to ſet him forth by any outward *Image* or *Picture*; for,

1. Such Images are apt to fill the head of man with carnal apprehenſions of God.

2. They are derogatory to God, who is Infinite and Incomprehenſible, and cannot be ſet forth by any bodily ſhape; therefore condemned, *Rom.* 1. 22, 23.

Though our bleſſed Saviour took upon him the form and ſhape of a man, yet being God as well as man, that Image which ſetteth forth one Nature without the other, muſt ſeem derogatory to him; ſhewing him as a meer man. His Godhead cannot be repreſented or ſignified by any Picture of him; however its dangerous, and proves ſcandalous.

If it be objected, that then the *Picture* of a man is a lie, and ſo ſinful, in regard it can be only of his *Body*, not of his *Soul*.

It is anſwered. That the Picture of an humane body doth evidently infer a rational Soul; but the Picture of the Humane Nature of *Chriſt*, doth not at all infer his Godead; and ſo repreſents him as a meer man.

II. *Another thing forbidden in this Commandment, is, the worſhipping of Images*, Implyed in this phraſe; *Thou ſhalt not bow down to them, nor worſhip them:* Whereby is meant, a yielding to them a religious worſhip and ſervice, either inward or outward; both which are Idolatry.

It is worthy our obſervation, that there is a two-fold worſhipping of Images, both which the Scripture calleth *Idolatry*: The one is, *When we make the Image to the Object of our Worſhip*, directing our Worſhip thereunto; *Rom.* 1. 25. The other is, *When God is the Object of our Worſhip*, and the *Image*, the *Medium* by which *he is worſhipped*. This later was the *Idolatry* of the *Iſraelites*, when they made a Calf: they intended thereby a Worſhip to the true God; for they ſaid, *Exod.* 32. 5. *To morrow ſhall be a Feaſt to the* LORD: In the *Hebrew* it is, *To morrow ſhall be a Feaſt to* JEHOVAH. So that it was the Lord God of *Iſrael* they intended to worſhip: but becauſe they worſhipped before, and by the Image of a Calf; therefore the Apoſtle termeth it *Idolatry*, 1 *Cor.* 10. 7. *Neither be ye Idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play*: Alluding to the *Iſraelites* worſhipping God before a Calf.

III. An-

III. Another thing forbidden in this Commandment, is, ſuch *Will-worſhip*; which is the worſhipping of God for ſubſtance any other way than is appointed in his Word; or the making any thing a neceſſary part of his Worſhip, which he hath not commanded. How great a ſhew of Devotion ſoever ſuch things have, yet are they no way pleaſing or acceptable unto God; who will be ſerved not according to the Inventions of men, but his own Inſtitutions, *Matth.* 15. 9.

In this Commandment there are three Reaſons expreſſed, why we ſhould diligently obſerve and keep the ſame; in theſe words, *For I the Lord thy God am a jealous God.*

1. *Becauſe God hath a ſupream power and authority over us*: Implyed in theſe words, *I the Lord*; to whoſe Laws and Commandments we owe all faithful Obedience.

2. *Becauſe he hath a propriety in us*; a juſt right and title to us, as his own: implyed in theſe words, *Thy God*; *For I am the Lord thy God.*

3. *Becauſe he is a God zealous for his Worſhip*: Implyed in this phraſe, *I am a jealous God.* As a jealous Husband cannot endure the lewd and unfaithful dealing of his Wife: So the Lord cannot abide undutifulneſs, or unfaithfulneſs in his Worſhip. He hates *Idolatry*, as much as an Husband doth *Adultry* in his Wife.

If God be ſo jealous of his *Worſhip*, that his Indignation riſeth againſt every one who giveth the leaſt ſuſpicion of *Idolatry*; then take heed of all ſuſpicious practiſes. *Jealouſie* notes, 1. *Tenderneſs*; a little Offence will provoke a jealous Eye. 2. *Suſpicion*, the leaſt ſhew or ſhadow of lightneſs and unfaithfulneſs, will beget ſuſpicion with the jealous. 3. *Rage* or *Wrath*; Prov. 6. 39. How then dare any go to the *Popiſh Maſs* or *Service*, though they ſay, they keep their hearts to God: For do they not there carry themſelves outwardly with ſuch reverence, as if they approved all they heard or ſaw, though in their hearts and judgments they condemn them. Is there no ſuſpicion of ſuch, either that they love that *Idolatry*, or at leaſt have not a due hatred or abhorrence of it? We read in 1 *Cor.* 10. 20, 22. That the Apoſtle blamed divers of the *Corinthians* for going to the Idol-Temples, there to partake of their Idolatrous Feaſts, though not in their Worſhip; conceiving themſelves

themſelves blameleſs therein, becauſe they knew an Idol was nothing: but the Apoſtle tells them, *That in ſo doing they had fellowſhip with Devils*; and thereby did provoke the Lord to wrath and jealouſie, though they did not approve of their idolatrous ſervices.

Now God expreſſeth his jealouſie about his own Worſhip.

1. *In puniſhing the Breakers of this Commandment, even to the Third and Fourth Generation.* The reaſon of Gods ſeverity therein, was to reſtrain Parents from all Idolatry and Will-worſhip; becauſe thereby they draw down wrath not onely upon themſelves, but likewiſe on their Poſterity after them, if they walked in their Fathers ſteps, and practiſed their idolatry, which by their examples they are indangered to do; otherwiſe God did not puniſh Children for their Parents faults.

2. *In rewarding ſuch as make conſcience of keeping this Law*, in theſe words; *Shewing mercy to thouſands of them that love me, and keep my Commandments.* This expreſſion ſheweth, that God is more inclined to mercy, than to ſeverity, in that his mercy deſcendeth to *the thouſand generation of them who love him:* Whereas in ſpeaking of puniſhing Tranſgreſſors, he mentioneth onely *Three or Four Generations.* Not that Gods mercy extendeth to all, and every Child, unto a thouſand Generations *of them that love him, and keep his Commandments*; but onely to ſuch Children as walked in the ſteps of their godly Parents; whereof there is the more hope they would; by reaſon of their Parents prayers, and good example and inſtructions.

62. Queſt. **Which is the Third Commandment?**

Anſw. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

Expl. For the better clearing of this, I ſhall briefly ſhew you:

1. What

1. What is here meant by the *Name of God?*
2. How the *Name of God* is to be uſed.

1. For the firſt. *By the Name of God*, is meant, any thing whereby he is pleaſed to make himſelf known unto us. Now God hath made himſelf known to us,

1. *By ſeveral Titles*; as, *Jehovah, Lord, God, Creatour of Heaven and Earth.*

2 By his *Attributes*; as, *Power, Wiſdom, Faithfulneſs, Mercy.* &c.

3. By his *Ordinances*; as Prayer, Reading, Hearing, Meditating, *&c.*

4. By his *Word.* And

5. By his *Works.*

II. *How the Name of God ought to be uſed:* viz. With all holy reverence.

1. More particularly; the *Names* and *Titles of God* ought to be uſed onely about ſerious matters, and not mentioned but with an *holy fear and awe* of his *Majeſty*, Pſal. 29. 2.

2. For the *Attributes of God*: We ought ſo to ſpeak of the *Power, Wiſdom, Goodneſs*, and all the *Divine Excellencies of God*; that both our ſelves and others may thereby be ſtirred up to admire and adore him, to put our truſt in him, and praiſe his holy Name.

3. For the *Ordinances of God*: We ought to uſe them as with due preparation, ſo with all attention of Mind, and intention of Spirit; not ſatisfying our ſelves with the uſing of them, without enjoying communion with God in them.

4. *For the word of God contained in the holy Scriptures*: We ſhould look upon it as the *Epiſtle of Jeſus Chriſt*, ſent from *Heaven*, and thereupon read it with all ſeriouſneſs, as out of reſpect to the *Authour* thereof; ſo to the *weight* and *importance* of thoſe *high Myſteries* which are contained therein, on which dependeth our *everlaſting happineſs.*

5. *For the Works of God*, they are of two ſorts; *viz.* His Works of *Creation*, and *of Providence.* Of his Works of *Creation*, we ought to make an holy and religious uſe, by meditating, and ſpeaking of them, ſo that God may be *glorified*, and our Neighbour *edified. And of Gods workes of Providence* we ought to make a *religious uſe*, as by taking ſpecial notice of them not ſuffering them to paſs without our obſervation:

vation: So by our complying with all the actings of his Providences towards us, bleſſing him for the mercies we eujoy, and quietly ſubmitting unto all afflictions whatſoever; labouring to make a ſanctified improvement of them.

Having ſhewed how the Names and Titles, Attributes, Ordinances, Word and Works of God ought to be uſed: I ſhall in the next place ſhew, how all theſe are prophaned and abuſed by us.

I. Gods Titles are prophaned, and his Name taken in vain three ways:

1. *In our common uſing them in our ordinary talk*; ſometimes as a kind of ornament of our ſpeech: How ordinarily do men mingle, *O God, O Chriſt*, &c. in their ordinary talk: Sometimes in fooliſh wonderment or admiration; as, *O Jeſus! O Lord!* what a ſtrange thing is this! Sometimes in mock-prayers; as, *God forbid*: *God forgive me*: *Lord have mercy upon us*: when God is not in all our thoughts.

Sometimes in idle or wicked Imprecations: when men in a paſſion wiſh ill to themſelves or others, uſing therein the Name of God: as when they ſay, *I pray God I may never ſtir, if this be not true.* Or, *the plague of God take you*: or the like. Such practiſes though men make light of them, yet God will not hold them guiltleſs.

2. *In ſwearing by the Name of God*: and that in ordinary diſcourſe, which is an undoubted evidence of a prophaned perſon; who maketh no conſcience of any ſin.

3. *In forſwearing*, or *ſwearing falſly*. As there is a two-fold ſwearing, ſo there is a two-fold forſwearing: Firſt, *Aſſertory*, when we affirm upon Oath that to be true which is falſe; or that to be falſe, which is true; or that to be true or falſe, which we know not to be ſo.

Secondly, *Promiſſory*, when men promiſe upon Oath to do what they intend not to do; or when they do not what they have ſworn to do.

The hainouſneſs of this ſin appeareth from the dreadful Curſe threatned by God againſt it; *Zech. 5. 4. My curſe*, ſaith God, *ſhall enter into the houſe of him that ſweareth falſly by my Name, and it ſhall remain in the midſt of his houſe, and ſhall conſume it.*

II. Gods

II. Gods *Attributes* are *prophaned* and *abuſed*, when men think or ſpeak ſlightingly or irreverently of them; or pervert them to a wrong uſe. More particuly, the *Power* and *Wiſdom of God* are prophaned, when men queſtion them, or ſpeak ſlightingly of them. The mercy of God is abuſed when men take occaſion from thence the more to ſin againſt God, and ſo turn the Grace of God into wantonneſs. Gods *Patience* is abuſed, when men make it an encouragement to themſelves to go on impenitently in their wicked and ungodly courſe of life, truſting to the patience and long-ſuffering of God.

III. *The Ordinances of God are prophaned*: as by our unpreparedneſs unto them; ſo by the deadneſs of our hearts, the flatneſs of our ſpirits, and the diſtractions of our minds in the performing of them; drawing neer unto God with our bodies, when our hearts are far removed from him: as alſo by our unprofitableneſs and unfruitfulneſs under the ſame.

IV. *The Word of God contained in the holy Scriptures, is prophaned*; either by our ſpeaking irreverently of it, or by perverting the ſenſe of it, to the maintaining of ſome Errour or ſinful practice; or by making jeſts of it, to the raiſing of laughter to the hearers.

V. *The Works of God* are prophaned and abuſed, when men take a liberty from a plentiful enjoyment of Gods good Creatures, to gratifie their fleſhly deſires and ſinful luſts: Or when they put too much truſt and confidence in their Wealth; or are thereby puffed up with pride, to the contemning of others.

In the laſt place is expreſſed *The Reaſon* to inforce the keeping of this Commandement, in theſe word. *For the Lord will not hold him guiltleſs, that taketh his name in vain*, but will aſſuredly, without true and unfained repentance, execute ſevere judgement upon them

God will not hold ſuch Guiltleſs, that is, he will hold them guilty; Guilt, notes,

Firſt, *A merit of deſert or puniſhment*, he that ſins deſerves to die

Secondly, *An obligation to puniſhment*; the guilty whilſt ſuch is bound over to wrath. The Prophaners of Gods Name are both *worthy to die*; and without repentance they ſhall die.

63. Queſt. **Which is the Fourth Commandment?**

Anſw. Remember the Sabbath-day to keep it holy, Six days ſhalt thou labour, and do all thy works: But the Seventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy Manſervant, nor thy Maid ſervant, nor thy Cattel, nor the Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh day, wherefore the Lord bleſſed the Seventh day, and hallowed it.

Explic. As the Firſt Commandment ſhewed us *the true and proper Object of Divine Worſhip*. The Second, *the Means of Worſhip*: The Third, *the Manner*. So this Fourth, the *ſpecial Time for Divine Worſhip*. Concerning which, there are Three things expreſſed.

I. *That ſome certain time ought to be ſet apart for the Worſhip of God.* The light of Nature teacheth, that *God* is to be *worſhipped*, and that ſome time is to be ſet apart for the ſame: Whereupon many Heathens, who had not the light of Gods Word to direct them, have kept a certain Day to the Honour of their Gods after their manner. The *Turks* at this day do obſerve the *Friday* for their Sabbath.

II. *God at the beginning appointed the Seventh day to be ſet apart for an holy Sabbath.* It was meet that God who made man for his Service, ſhould appoint him his own Time for his own Worſhip. This he did in Paradiſe, *Gen.* 2. 2, 3. And afterwards on *Mount Sinai*, where was a ſecond Edition of it: God there gave it in command by his own Voice, and then engraved it in the midſt of the Ten Moral Precepts, and that on a Table of Stone; *Exod.* 20. 10. The reaſon why God appointed one day in ſeven, rather than one in ſix, or eight, may be, becauſe he made the World in ſix days, and reſted the Seventh; *Exod.* 20. 11.

III. *Not*

III. *Not onely a part of the Seventh day is commanded to be kept holy, but the whole day.* As God reſted on the Seventh day, ſo he is ſaid to have ſanctified it; that is, Dedicated and Conſecrated it wholly to his own Service; reſpect being had to Nature, and the Conſtitutions of mens bodies: for *God will have Mercy, and not Sacrifice.*

Having ſhewed, how God required One Day in Seven to be ſet apart for his Worſhip and Service: I ſhall in the next place ſhew, which Day of Seven God hath appointed to be ſet apart for an holy Sabbath.

To this I anſwer; *That at the beginning of the World, God commanded the Seventh and laſt day of the Week, to be kept holy, which day was to be obſerved to the reſurrection of Chriſt: And from thence to the end of the World, the Firſt day of the Week is to be kept as a Chriſtian Sabbath.*

We read that the Firſt day was kept and obſerved by the Apoſtles in their time, and by the *Chriſtian Church* ever ſince.

It is expreſly in Scripture called *the Lords-day, becauſe it was to be kept in memory of the great work of Redemption wrought by Chriſt*; the accompliſhment whereof was at his Reſurrection. Yea, it is conceived, that it was ordinarily called by the Apoſtles, *the Lords-day*: For whereas S. *Paul* in 1 *Cor.* 16. 2. exhorteth the *Corinthians* to lay by them in ſtore for the Poor on *the Firſt day of the Week.* Learned *Beza* in his Annotations on that place, ſaith, That in an ancient Copy he ſaw added, τὴν κυριακὴν, *the Lords-day.*

2. *We read in holy Scripture, that the Apoſtles met frequently on the Firſt day of the Week to Preach and Adminiſter the Sacrament of the Lords Supper; and queſtionleſs by the appointment of Chriſt himſelf.* For *Acts* 1. 2, 3. It is ſaid, *That our Saviour after his Reſurrection* before he *aſcended into Heaven, gave commandments unto his Apoſtles, and ſpake unto them of the things pertaining to the Kingdom of God.* Whereby is meant, things concerning the Church of God: What thoſe were are not expreſly ſet down; but what the Apoſtles practiſed and ordained in Churches, we may conclude, they did by Authority received from *Chriſt.*

Now

Now we read, That the Apoſtles after Chriſts Reſurrection, did obſerve the Firſt day of the Week; *John* 20. 19, 26. *Act.* 2. 1. *Act.* 20. 7. and in other places. Yea we find it expreſly ordained by St. *Paul*, *That the Collection for the poor, ſhould be on the Firſt day of the Week* (1 Cor. 16. 2.) becauſe then Chriſtians met together in multitudes to ſerve God, and ſo might ſtir up one another to good works.

3. As it was the practice of the Apoſtles, who were led by the ſpirit of God into all truth, to keep the Firſt day of the Week as a Sabbath: *So it hath been the conſtant practice of the Churches of Chriſt in the whole world, ever ſince the days of the Apoſtles, to keep holy the ſame day*; as appeareth by the teſtimony of *Ignatius*, *Juſtin Martyr*, and divers of the Ancient Fathers; who in their Writings expreſly ſay, *That the Lords-Day was kept and obſerved in their days by all Chriſtians.*

If you ask a reaſon for the change of the day? I anſwer,

That it might be a continual Commemoration of the glorious Reſurrection of Chriſt, and of the great Work of Redemption accompliſhed by him; whereof he gave a clear evidence and demonſtration by his riſing from the dead.

As God, after he had finiſhed the Work of Creation, reſted and ſanctified the Seventh Day, to be kept as an Holy Reſt: So Chriſt, after he had ended his great Work of Redemption, reſted and ſanctified the Day of his Reſurrection; which hath ſince been kept by all Chriſtians in all after-ages as an Holy Reſt: The Redemption of Chriſt being in ſome reſpects a more glorious Work than the Creation of the World.

As there hath been a change of the Day, ſo very probably an alteration of the beginning of it. And whereas the Sabbath appointed by God at the beginning of the World, began at the Evening before, and continued to the next Evening, it is moſt reaſonable to conceive that our Chriſtian Sabbath beginneth at the time when Chriſt roſe from the Dead; which was early in the morning, *Matth.* 28. 1. and continueth to the ſame time the next morning.

Having thus proved the Juſtification of the Lords Day,

I pro-

I proceed to ſhew you, *how it is to be ſanctified.* Namely,

I. *By reſting from our worldly buſineſſes and imployments,* which we find often forbidden to the *Jews* on their Sabbath, and is the leaſt that can be meant by ſanctifying a day and keeping it holy; as *Exod.* 31. 15. *Deut.* 5. 14. and *Exod.* 20. 16. *The ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work:* That is, not any of the works of thy Calling, not any works of Husbandry, no not in the time of Harveſt, which in expreſs terms we find forbidden, *Exod.* 34. 21. *Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt; in earing-time and harveſt thou ſhalt reſt.* Many are apt to think, that if it have rained a day or two before the Lords-day, and then the weather prove fair, that they may on the Lords-day turn their Hay, or fetch home their Corn. But theſe works are not of abſolute neceſſity.

Neither may we ride abroad either for our profit or pleaſure on that day, for God hath commanded, that the Beaſt ſhould reſt thereon, *Exod* 20. 10. Such therefore as ſhall without neceſſity on the Lords-day, deprive them of their reſt, may juſtly expect to hear the groans of the poor beaſt cry againſt them on the day of the Lord. Many I know are apt to plead the number of their children, and the greatneſs of their charge, as an argument for their working on the Lords-day: But they may as well urge this to juſtifie their ſtealing their Neigbours goods. It is as high a crime to ſteal Gods time, as our Neighbours eſtate.

II. *To the ſanctification of the Sabbath, there is required a reſting from all worldly recreations;* as ſhooting, bowling, wreſtling, ringing, dancing; as alſo from too liberal eating and drinking, eſpecially Wine or ſtrong Drink, at leaſt ſo much as may make us either drowſie, or unapt to ſerve God with our hearts and minds. In *Iſa.* 58. 13. The Lord requireth of his people, *that they turn away their feet from doing their own pleaſure on his holy-day.* For

Firſt, *Sports and Recreations are more apt to indiſpoſe the mind to the ſerious performance of holy duties, than honeſt labour.*

Secondly, *Though Recreations do not keep men from the publick Duties of Piety, yet do they for the moſt part*

hinder them from the performing of private Duties in and with their Families, and oft-times from their ſecret Devotions in their Cloſets or Chambers. In which reſpect thoſe ſports and paſtimes which may be lawful on the Week-days, on the Lords-days are impious and prophane.

Some I know, are apt to plead on the behalf of Servants, ſaying, Shall they have no time for their recreation? No refreſhing after their painful toil and labour? To ſuch I anſwer:

Firſt, To them who are wearied with bodily labour; reſt muſt needs be the fitteſt refreſhment for their bodies: and if they be ſpiritually minded, nothing can be more delightful to them than a conſcionable performance of holy and religious Exerciſes.

Secondly, If bodily recreations be thought convenient for Servants ſometimes, why muſt they be upon the Lords-day, which God hath wholly appropriated to himſelf; and not rather on ſome Week-day? Hath God given to us Six days, and reſerved but One of Seven to himſelf; and ſhall we be ſo diſingenious, as ſacrilegiouſly to encroach upon that, and ſteal away part of it for our own and our Servants recreation and refreſhment.

III. *The Sabbath is ſanctified by keeping it an holy reſt:* which is by conſecrating this day of our reſt, to the ſpiritual duties of that day; *Exod.* 20. 8. *Remember the Sabbath-day to keep it holy*: So that it is not ſufficient that we refrain from our own works, but we muſt likewiſe do the works of God, the duties of his Worſhip and Service. The duties by which the Sabbath is ſanctified, are of three ſorts: *viz. Publick, private* and *ſecret.*

I. *Publick Duties of Piety, are ſuch as are performed in the publick Congregation*: In the conſcionable diſcharge of which God is moſt of all honoured; which *David* well knew, and therefore ſaith, *Pſal.* 22. 22. *In the midſt of the Congregation will I praiſe thee:* and ver. 15. *My praiſe ſhall be of thee in the great Congregation.*

And as the greateſt honour redoundeth to God by the publick Worſhip; ſo the greateſt ſpiritual advantage accrueth to Gods people from the publick Ordinances: whereupon ſaith the *Pſalmiſt*, ſpeaking of the people of God, *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe,*

houſe. That is, They ſhall there partake of thy choiceſt bleſſings even ſpiritual and heavenly, to the full ſatisfaction of their Souls: The conſideration whereof made him, in the time of his baniſhment, bitterly to bewail his reſtraint from the publick Ordinances; *Pſal.* 42. 3, 4. Yea and earneſtly pray unto God for the enjoyment of them, even then, when he had opportunity for private duties, *Pſal.* 27. 4. And how doth he bleſs thoſe that had liberty to repair to the publick Aſſemblies, *Pſal.* 84. 4. Let the ſame mind be in us, making publick Ordinances the chief work and delight of the Lords-day.

II. *Private duties of Piety are ſuch as are performed in and with the Familie*; as praying, reading the Scriptures, or ſome other good Books; Catechiſing, repeating the Sermons heard that day, ſinging of Pſalms, holy Conference, and ſuch like. By praying and reading the Scriptures in the Morning, you will be the better fitted for the publick Ordinances: And by repeating the Sermons in the Evening, they will prove the more profitable to all.

Though the Fourth Commandment bind all men to the obſervation of it, yet is it given in charge chiefly to *Parents, and Governours of Families*: For God requireth, *that Thou, thy Son, thy Daughter, thy Man-ſervant, and thy Maid-ſervant, and all within thy Gates, keep holy the Sabbath-day*, Exod. 20. 10. And therefore know, thou art to anſwer for the breach of the *Sabbath-day*, by any under thy charge and roof, when it is through thy default. And when *Chriſt* at the Great Day ſhall require the blood of their Souls at thy hands, Oh what ſhame wilt then cover thy face! what horrour will then fill thy Soul! Let therefore *Joſhuah*'s reſolution be thine, *That thou and thy family will ſerve the Lord*, Joſh. 24. 15.

III. *Secret duties of Piety are ſuch as are performed in our Chambers or Cloſets*: As *reading, praying, meditating*, and *examining our ſelves*. Theſe are Duties which muſt be acted between *God* and our *own Souls*. As *Chriſt* went oft-times upon a *Mount* to pray apart, ſo he bids us go ſometimes into a ſecret place, to pour out our ſouls in prayer unto God; *Matth.* 6. 6.

Our care muſt be to methodiſe and time theſe ſeveral ſorts of Duties; viz. *Publick*, *private*, and *ſecret*, that they may not juſtle out one another. To this end, let us be ſo early at our Cloſet-devotion, that we may not be ſtraightned for the performing Family-duties: And let our Family-duties be ended ſo timely, that we may be at the beginning of the publick Ordinances; hereby ſhall we make our beſt advantage of this bleſſed day.

IV. Beſides the forementioned works of Piety, there are two ſorts of Duties which may and ought to be done on the *Lords-day*; namely, *Works of neceſſity*, and *works of mercy*.

1. *By works of neceſſity*, are meant ſuch as are of importance, and could not without great inconveniency be done the day before, nor put off to the day after. As for that neceſſity which ariſeth from our negligence, or careleſs over-ſight, it is ſinful, and is condemned by the firſt word of the Commandment, *Remember*; that is, Remember ſo to fore-caſt your buſineſs, and diſpoſe of all your wordly affairs, that you may have none of them to do on the *Lords-day*.

2. *By works of mercy*, are meant both ſuch as appertain to the *body* of our Neighbour; as giving of Alms, viſiting the Sick, or ſuch as are in Priſon: As alſo to his *Soul*, as inſtructing the ignorant, comforting the afflicted, reſolving the doubtful, reproving ſuch as do amiſs, eſpecially ſuch as live looſly and ſcandalouſly, to reconcile ſuch as are at variance, and the like.

Having ſhewed you how the *Sabbath* is ſanctified: I ſhall now ſhew you the particular things forbidden in the Fourth *Commandment*, which may be reduced to theſe three Heads:

I. *The omitting the Duties commanded.* How many are there who ſpend the greateſt part of the morning in lying a bed; yea too often the time of Publick Worſhip! And how many who go to the publick, do for the moſt part omit ſecret prayer in their Cloſet! And after the publick Exerciſes do fall into the company of ſome good Fellows, or idle perſons, and ſo neglect family and ſecret duties.

II. *A careleſs performing the duties of Piety and Devotion required on that day.* Whereas the *Lords-day* is a *Market-*

day

day for our Souls, on which we ſhould have traded in the Ordinances of God, as for our lives: yet alas how cold and careleſs, how looſe and remiſs, how diſtracted have we been in the performing of them? Praying as if we prayed not, hearing as if we heard not: whereby we have juſtly provoked God to reject both our perſons and our ſervices.

III. *Prophaning the Day is another thing forbidden by the law, which is done three ways*:

1. *By idleneſs*, when we trifle away great part of the day, either in ſitting at the doors of our houſes, or walking in the Fields, meerly to paſs away the time; or in viſiting our Neighbours, or ſleeping: whereby we keep a *Sabbath of beaſts*, who do, or ought to reſt on that day from their ordinary labour. Chriſtians on this day, as they are to reſt from their own works, ſo they are to employ themſelves on Gods works. The Sabbath, which is a day of reſt for our bodies, is our ſpecial working-day for our ſouls.

Surely idleneſs on any day is blame-worthy, an idle Tradeſman will ſoon come to poverty, and an idle Scholar will never attain to learning.

Idleneſs at any time, eſpecially in the moſt precious part of our time, is a mother of much wickedneſs, and a ſtep-mother to all that's good. The field of the ſluggard, yea and his garden alſo, is like to be over-grown with thorns and weeds, and to have no good thing proſper in it. Never look to keep up Religion, or to keep Sin down, if you will trifle away Sabbaths.

2. *The Sabbath is prophaned by doing that which is in it ſelf ſinful.* To reſt from ſin and wickedneſs is our duty every day, but eſpecially on the *Lords Day*, for then every ſin is double; the ſeaſon is a great aggravation of the ſin: yet how many ſpend much of the day in over-curious dreſſing themſelves, in curling their hair, in painting and patching their faces, as if they were to go to the Church to meet ſome amorous Lover.

And how many ſpend great part of the Sabbath, as the *Prodigal* did his eſtate, with Harlots, or vain companions, in rioting and drinking, as if they were celebrating a Feaſt rather to *Bacchus*, than to the honour of *Chriſt*. We count it a

aggravation of iniquity to ſin againſt *the light of Nature*, and ſurely it is no leſs aggravation to be prophane on a *Day of Grace*. It is the judgment of many Divines, that *Chriſts* ſecond coming will be on the *Lords-day*: Oh how dreadful then will be their condition, who ſhall be found reeking in their luſts, and ſerving the Devil, when their Lord ſhall come to reckon with them.

III. *The Sabbath is prophaned by unneceſſary thoughts, words, and deeds.*

1. *It is not enough to forbear that which is ſinful, but if we let our hearts run out unneceſſarily upon vain worldly things, it is a prophaning the Day.* Whenſoever therefore we find our thoughts running after worldly matters, it will be our wiſdom to check and curb them, by remembring that the *Seventh day is the Sabbath of the Lord our God*, and *to be kept holy.*

2. *The Sabbath is prophaned by letting our Tongues run upon wordly Concerns, and impertinent unſavoury Diſcourſes.* This evil of vain or worldly talk is very pernicious, and yet common even amongſt Chriſtians; it is an evil practice, and an evil ſign. That holy fire which is kindled in Duties and Ordinances, how ſoon is it quenched by our thus throwing water upon it! And it is a ſign that we are not much in the Spirit on *the Lords-day*, who are ſo ſoon diverted to the Fleſh. Chriſtians remember that you are not to ſpeak your own words on this day, which is none of your own.

3. *Doing any unneceſſary work on the Sabbath-day, is a prophanation thereof:* Therefore we find all theſe forbidden, *Iſa.* 58. 13. *Not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.* We muſt neither work nor play upon the Sabbath-day, but ſpend the whole time in Duties of Piety, or Works of Charity.

In the cloſe of the Fourth Commandment, we find Four Reaſons to preſs upon us a ſtrict obſervation of the *Sabbath-day.*

1. *The Equity thereof*: And indeed what can be more equal, then that we ſhould cheerfully ſpend the *Seventh day* in *Gods Worſhip and Service*; conſidering he hath allotted unto us Six days of Seven for our own *affairs*, and hath reſerved but one to *himſelf*; whereas he might

might have required ſix days for his Worſhip and Service, and afforded unto us the ſeventh for our own buſineſs; *Exod.* 20. 9. *Six days ſhalt thou labour, and do all thy works, but the ſeventh day is the Sabbath of the Lord thy God.* It was a great aggravation of *Adam*'s ſin, that having liberty to eat of all the Trees in the Garden, ſaving one, yet he would not forbear that one. Such is our unreaſonableneſs in our encroaching thus on the day of the Lord.

2. *The propriety which God hath in the ſeventh day, which he calls his own day:* Its Gods incloſure, and not to be made a Common. *Exod.* 20. 10. *The ſeventh day is the Sabbath of the Lord thy God.*

3. *A third Reaſon is taken from Gods own example*, who *in ſix days made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day*; therefore man muſt doe the ſame: God gave us an example that we ſhould follow his ſteps.

4. *A fourth Reaſon is taken from Gods bleſſing the Sabbath-day. For* it is ſaid, *Exod.* 20. 11. *God bleſſed the Sabbath-day*, that is, he maketh the Sabbath a bleſſed day, or a day of bleſſing, an effectual means of good both to the *Souls*, and *Eſtates* of thoſe who carefully and conſcionably obſerve the ſame.

Firſt, *To the Souls of men.* How many Souls hath God on this day planted in his Vineyard, watered with the dews of his heavenly grace, and thereby made them fruitful in good works? Into how many dark Souls hath God cauſed the light of his grace to ſhine on this day? making it a Wedding-day to many, a day of their eſpouſals unto Chriſt. Thouſands may date their new-birth from ſuch or ſuch a Sabbath. Now hath God thus honoured his own day, and ſhall not we ſanctifie it? Hath he bleſſed it, and ſhall we prophane it?

Secondly, *God doth bleſs a conſcientious obſervation of his day to our temporal as well as to our ſpiritual advantage*; 1 *Tim.* 4. 8. *Godlineſs is profitable unto all things, having promiſe of the life that now is, as well as of that which is to come.* There is an univerſal gainfulneſs in real Godlineſs; for it hath both Heaven and Earth entailed on it. Now wherein doth true godlineſs more eminently appear, than in a ſtrict obſervation of the

Lords-day? And therefore the more conſcionable we are in ſanctifying that, the greater bleſſing may we expect from God in our Callings upon the Week-days. If we begin the Week with God on the Firſt day thereof, he will be ſure to follow us with his bleſſing all the remaining part thereof. The ſureſt and ſafeſt way then to get Eſtates for our ſelves and children, is to keep holy the *Sabbath-day.*

To theſe Reaſons I ſhall add one more, taken from the firſt word of the Commandment, *Remember*, ſet in the beginning thereof; for which divers Reaſons may be given.

1. *Becauſe of our proneneſs to forget to keep holy the Sabbath-day, and great backwardneſs thereunto*; it being againſt the grain of corrupt nature to ſpend any time, much leſs an whole day ſeriouſly with God.

2. *Becauſe the life of Religion, and of Chriſtianity, lies much upon, and is maintained by, our keeping holy the Sabbath-day.* Whereupon ſaid a worthy Divine now with God, *Take away Gods Sabbath, and Religion will come to nothing.* And indeed God never put a *Memento*, to any duty, but what was of great importance; God therefore prefixing it to this Commandment, implyeth the obſerving thereof to be of high concernment; which upon our peril muſt not be neglected or forgotten.

4. *Becauſe the breaking of this Commandment is the breaking of all.* So much we find expreſſed, *Exod.* 16. 28. Becauſe ſome of the *Iſraelites* went out on the Seventh day to gather *Manna*, contrary to Gods command, the Lord thereupon ſaid to *Moſes*, *How long refuſe you to keep my Commandments and my Laws.* And it is found by experience, that ſuch as make little conſcience of keeping holy the *Sabbath-day*, do make as little conſcience of other duties on the Week-days.

69. Queſt. **Which is the Fifth Commandment?**

Anſw. Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.

Explic.

Applic. This Commandment containeth both a *Precept* and a *Promiſe*.

1. *A Precept*, in theſe words, *Honour thy Father and thy Mother*.

2. *A Promiſe* in the next, *That thy days may be long upon the Land which the Lord thy God giveth thee*.

Under *Father* and *Mother*, in the *Precept*, are compriſed not onely Natural Parents, but likewiſe all Superiors both in age and gifts; eſpecially ſuch as by Gods Ordinance are over us in place and authority, whether in Family, Church, or State.

All kinds of Superiors are ſtyled *Fathers*, and *Mothers*; both to teach them in all duties towards their Inferiors, like Natural Parents, to expreſs love und tenderneſs to them, according to their ſeveral relations: And to work Inferiors to a greater willingneſs and cheerfulneſs in performing their duties to their Superiors, as to their Parents.

As this Commandment requireth ſeveral duties from Inferiors towards their Superiors, ſo by neceſſary conſequence the duties of Superiors, toward Inferiors: all which cannot be ſet down, leſt the *Treatiſe* ſhould ſwell into too large a Volume. Beſides you may find them handled at large by ſeveral worthy Divines. Therefore I ſhall content my ſelf with ſetting down the *General Duties* onely; as, of Inferiors towards their Superiors, and of Superiors towards their Inferiors, ſo of Equals one towards another.

I. The General Duties of Inferiors, as of *Subjects* in reference to their *King*, and of Officers under him; as alſo of *Wives* in reference to their *Husbands*; of *Children* in reference to their *Parents*; of *Servants* in reference to their *Maſters*; of *Hearers* in reference to their *Miniſters*, are reverently to eſteem of them according to their place and ſtate, and to manifeſt their eſteem by their reſpective carriage and behaviour; to obey them in all things lawful, to teſtifie their love and thankfulneſs unto them by their cheerful ſervice; and by communicating their goods unto them, as there ſhall be need; to pray for them, and imitate their vertues.

II. *The general Duties of Superiors in State, Church, and Family, towards their inferiours*, are, To approve themſelves worthy

worthy of their honour, by going before them, as in knowledge, ſo in the example of a good life and godly converſation. To adviſe and inſtruct ſuch as are ignorant, to commend and reward ſuch as do well, and to diſcountenance and reprove ſuch as do ill; in their government to endeavour that God may be honoured by all under their charge.

III. *The general Duties of Equals one to another*, are, modeſtly to prefer each other before themſelves; to rejoyce in each others gifts and advancement, as in their own; and to ſympathize with one another in their loſſes, croſſes, and afflictions.

Having ſhewed the general Duties of Inferiors, Superiors, and Equals, I proceed now to ſhew you, as the ſins of Inferiors againſt their Superiors, ſo likewiſe the ſins of Superiors and Equals.

I. *The ſins of Inferiors*, are, all neglect of the Duties required of them towards their Superiors, and alſo to behave themſelves irreverently, and undutifully towards them, to deſpiſe their Authority, and diſobey their lawful Commands, to reſiſt their Power, to be wanting to them in their need.

II. *The ſins of Superiors*, are, beſides the neglect of the duties required of them towards their Inferiours, their abuſing their power to oppreſſion, their commanding things unlawful, their provoking them to wrath, and the like.

III. *The ſins of Equals*, are, their undervaluing the worth of one another, envying the gifts of one another; their grieving at the advancement, and proſperity of one another, and uſurping preheminence of one another.

2. *To the precept of honouring our Father and our Mother, is added a promiſe* of long life and proſperity to thoſe who ſhall keep this Commandment, ſo far as it may tend to the glory of God, and their good: But if God in his *Infinite Wiſdom*, ſeeing it better for them to be gathered to their Fathers, and to be freed from ſin and miſery, take them away ſooner, he hereby *abundantly recompenceth* the want of *Temporal life here*, with *Eternal life hereafter*.

65. Queſt.

65. Queſt. **Which is the Sixth Commandment?**

Anſw. Thou ſhalt not kill.

Expli. This Commandment implieth, that it is a duty incumbent upon all men to be careful in the uſe of all means which tend to the preſervation either of their own, or Neighbours life.

The means tending to the preſervation of our own life, are, *Tranquillity of Mind*, *Cheerfulneſs of Spirit*, a *meek* and *quiet Diſpoſition*, which is not eaſily provoked to *anger*, nor apt to provoke others; a readineſs to forgive the *wrongs* and *injuries* of others offered unto them, avoiding all *cauſleſs quarrels*, ſuppreſſing the *beginning of contentions*, obſerving *temperance* in our *eating and drinking*.

The means tending to the preſervation of our Neighbours life, are, maintaining *Peace* and *Concord* amongſt others as much as is poſſible; avoiding all *haſty* and *provoking language*, eſpecially all *quarrellings* and *fightings*; ſuppreſſing all *inward hatred*, *malice* and *deſire of revenge*, which is an *invading* upon *Gods right* which he hath reſerved to himſelf. Neither offering, nor accepting of *Challenges* from others, whereby men apparantly hazard the life both of their Bodies and Souls.

The things forbidden in this Commandment, are,

1. *The taking away our Neighbours life unjuſtly*: It doth not ſimply forbid the taking away of the *life of another*; for there may be juſt cauſes of taking away anothers life, as in a lawful War, and in a caſe of neceſſary defence, and when a Malefactor is condemned by the Judge, the Sheriffs Officer may execute the Sentence of Death. But it forbiddeth all unjuſt taking away anothers life; as alſo all occaſions and provocations tending thereunto.

2. And it forbiddeth the taking away our own life in any caſe whatſoever; which of all Murders is the moſt hainous and unnatural, and is moſt directly againſt the Commandment. For the loving of our Neighbour as our ſelves, being the ſum of all the Commandments of the Second Table, we may well infer, that the killing of our ſelves is a more hainous ſin than to murder our Neighbour.

66. Queſt. **Which is the Seventh Commandment.**

Anſw. Thou ſhalt not commit Adultery.

Explic. Next unto the Commandment that reſpecteth our own and Neighbours life, followeth the Commandment for the preſervation of our own and Neighbours chaſtity; whereby is hinted to us, that next unto the preſervation of our lives, our chiefeſt care ſhould be to preſerve our chaſtity, which is the very life of our life.

Whereas there is a two-fold chaſtity, *viz. Inward of the Soul*, and *outward of the Body*, we muſt be careful of both.

1. *We muſt carefully preſerve the inward chaſtity of our Souls*, labouring to ſuppreſs all filthy *imaginations*, and *unclean thoughts*, all inward luſts and motions of the *heart* to *uncleanneſs*.

2. *We muſt likewiſe carefully preſerve our outward chaſtity*, avoiding all acts of *uncleanneſs* and *fleſhly pollutions*. To this end we muſt with *Job*, *make a covenant with our Eyes*, not to look laſciviouſly upon any beautiful perſon: As alſo with our Ears not to hearken to any *filthy ſpeeches* or *ſongs*; and with our Tongues not to utter any unchaſt communications. Yea we muſt likewiſe accuſtom our ſelves to modeſty in our eyes and countenances, in our words and ſpeeches, and in our habits and attire: As alſo be diligent in our Callings, avoiding idleneſs, the Nurſe of uncleanneſs; daily begging of God, *by his holy Spirit to cleanſe us from all filthineſs both of fleſh and ſpirit.*

For the things forbidden in this Commandment; know, that under the name of *Adultery*, are forbidden all the kinds and degrees of *uncleanneſs*, as, *Fornication*, *Rape*, *Inceſt*, *Sodomy*, and all *unnatural luſts*. It likewiſe forbiddeth all *ſpeculative filthineſs*, and *contemplative uncleanneſs*, which are not onely ſinful in themſelves, but the *Pandars of bodily defilements*; as alſo all *bawdy ſpeeches*, and *filthy communications*, which are apt to ſtir up *luſt* both in our ſelves and others; and all outward acts of *uncleanneſs* and *filthy pollutions*. It likewiſe forbiddeth *all occaſions and incentives*

incentives to uncleanneſs; as the ſociety of wanton perſons, laſcivious dancing, immodeſt attire, exceſs in eating and drinking, hearing filthy ſongs, reading amorous Books, as *Romances*, and the like.

67. Queſt. **Which is the Eighth Commandment?**

Anſw. Thou ſhalt not ſteal.

Explic. This Commandment requireth,

1. That we endeavour by all lawful ways to procure and increaſe our own Eſtate, by following a lawful Calling, and uſing all diligence therein; by frugality in our expences, proportioning them to our incomes; by avoiding Suretiſhip, and other like engagements; and by ſetting apart a portion for the relief of the Poor, which will be a ſingular means to encreaſe our Store; for *there is that ſcattereth, and yet increaſeth; there is that withholdeth more than is meet, but it tendeth to poverty*; Prov. 11.24.

2. This Commandment requireth, that we uſe all lawful means to maintain and increaſe the outward eſtate of our Neighbours, as by being helpful to them in their need, counſelling them about their concerns; by juſtice in our dealing with them, making reſtitution where we have wronged them, giving or lending to them according to their neceſſity, and our own ablility.

The main thing forbidden in this Commandment, is, *The wronging of our Neighbours in their Goods*; which may be done ſeveral ways: Not onely by robbing them on the High-ways, and breaking into their Houſes; but alſo by uſing falſe Weights and Meaſures, by ſelling bad Wares for good, by fore-ſtalling the Market, and engroſſing a Commodity, thereby to raiſe the price; by taking advantage of the ignorance of the Buyer, or of the neceſſity of the Seller; all which are forbidden in this Commandment, *Thou ſhalt not ſteal.*

And as we are here forbidden to wrong our Neighbours in their outward eſtate, ſo likewiſe our ſelves, which is too often done ſeveral ways:

1. By

1. By idleneſs and negligence in our Callings, *Prov.*18. 9.
2. By an unthrifty ordering our Eſtate, *Prov.* 21. 17.
3. By raſh and unadviſed Suretiſhip, *Prov.* 11. 15.
4. By an over-much love of pleaſures, *Prov.* 23. 21.
5. By Gaming for gain: Every Gameſter, though he intends his gains, yet for the moſt part in the end ſits down by the loſs. There is hardly a greater conſuming of mens Eſtates, than by Gaming. Every ſuch Gameſter is a Robber, he that loſeth, robs himſelf, and he that wins robs his Neighbour.

68. Which is the Ninth Commandment?

Anſ. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Explic. This Commandment requireth Three things of us.

1. *The maintaining and promoting of truth between man and man*, the ſpeaking of *truth*, *and nothing but truth*: which maketh much both for the glory of God, who is *Truth it ſelf*, *Deut.* 32. 4. And alſo for the good of men: for without truth in our ſpeeches, humane ſociety, and all dealings between man and man, cannot well be maintained.

Truth is an agreement and conformity of our Speech with our Mind, and of our Mind with the Things themſelves,; the which in all our *ſpeech* is carefully to be *obſerved*, and *falſhood* in *ſpeech* to be avoided: and that both in *jeſt* and in *earneſt*.

2. *Our own good Name ought to be maintained and promoted by all lawful means:* As by practiſing whatever is honeſt and of good report, by *watchfulneſs* againſt giving any *Offence*, by clearing our ſelves from the *falſe aſperſions* and *vindicating* our *innocency* from the *falſe accuſations* of others.

If our good Name be *blemiſhed* by any *ſcandalous ſin*, we ought ſpeedily to endeavour the *recovering thereof* by an *hearty ſorrow* for the ſame, and turning from it *unto God* by unfeigned repentance, and to *teſtifie the truth of*

our

our repentance before men, by our *amendment of life.*

3. *The good Name of our Neighbour ought to be maintained and promoted,* by forbearing to *report any thing of him which may tend to his reproach and defamation*; and not without *juſt cauſe, to ſpeak ſuch things of him as may tend to his diſgrace*: As alſo by not hearkning to ſuch *evil reports of him*, but to diſcourage all *Tale-bearers and Slanderers.* In reſpect of *judging*, we ought not to determine *any thing raſhly againſt our Neighbour*, but to *take all doubtful things in the better part.*

And when we are called by the Magiſtrate to *teſtifie any thing concerning our Neighbour*, then we ought to ſpeak the *truth*, and onely the *truth*, and that *freely*, *cleerly*, and *fully.*

As this *Commandment* requireth *three things*, ſo it forbiddeth *three things*:

1. *All Lying*, not onely the *pernicious Lye*, which is made *meerly to deceive another*; but likewiſe the *ſporting Lye*, which is made onely for *mirth*: And alſo the *officious Lye*, which is told onely for the *preventing ſome prejudice*, or *procuring ſome good. God hateth every lying tongue*, Prov. 12. 17. Yea all *lying lips are an abomination to him*, Prov. 6. 21. And we find Lyars in Scripture reckoned amongſt *Murderers*, *Idolaters*, *Whoremongers*, and other *hainous ſinners*, whoſe *lot and portion*, without *ſincere repentance*, will be *Hell-fire to all eternity*, Rev. 21. 8.

O how common is this evil both amongſt *old and young*: Children will learn to *lye* as ſoon as they have *learned to ſpeak*; and what they have *learned in their youth*, when they *grow old*, they hardly forget it. Let both *Old and Young* take heed of it as a *Deviliſh Crime.* Parents take you heed of *Lying*, give not ſuch an *evil Example* to your Children; neither be ye like to the Devil, *Fathers of Lyes*: Shun it your ſelves, and puniſh it in yours; let a *Lye* be an unpardonable fault. Children, you are too apt to take up a *Lying Trade*; but take heed of it: whatever Faults you be found in, be not found in a *Lye*; *Lying Children* are the *Children of the Devil.*

2. *This Commandment forbiddeth whatſoever is injurious to our own good Name*: As the doing of any unworthy or unſeemly action, either in publick or ſecretly, which God to our

our ſhame will bring to light: As alſo the ſeeking to pleaſe men more than God, which will at laſt tend to our diſhonour; and boaſting of any good in us, or done by us, eſpecially when it is accompanied with the diſgracing of others; or ſpeaking more meanly of our ſelves, and of our gifts, than we truly conceive, meerly to draw commendation from others; which is but counterfeit modeſty.

3. *This Commandment forbiddeth whatſoever is injurious to the good Name of our Neighbour*; as lightly to raiſe, willingly to hear, and raſhly to give credit, to any ill report of them; or unwillingly to hear their commendatio ns: As alſo to judge hardly of their ſayings and doings, interpreting good things ill, and doubtful things in the worſt ſenſe. Yea to blaze abroad their ſecret faults, eſpecially ſuch as ſins of infirmity; aggravating the ſame by all imaginable circumſtances.

But by this Commandment is particularly and expreſly forbidden the bearing falſe witneſs againſt our Neighbour before a Magiſtrate; which we do, when we teſtifie that for truth, which we know not to be true, or what we know to be falſe.

69. Queſt. **Which is the Tenth Commandment?**

Anſw. Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Oxe, nor his Aſs, nor any thing that is thy Neighbours.

Explic. This Commandment requireth two things eſpecially:

1. *To reſt contented and ſatisfied with our preſent condition.*
2. *A right and charitable frame of ſpirit towards our Neighbour, and all that is his.*

I. *To reſt contented and ſatisfied with our preſent condition.* Contentment is the proper cure of covetouſneſs, and ſo preſcribed by the Apoſtle, *Heb.* 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have.*

have. Contentment is the quiet and ſatisfaction of the heart in our preſent lot and portion, whether we have leſs or more.

Betwixt *Contentment* and *Patience*, there is this difference; *Contentment* notes the *quiet* and *ſatisfaction* of our *hearts*, with our portion of *good things*, how ſmall ſoever it be. *Patience* notes the *quiet of the heart* under our *greateſt preſſures* and *afflictions*.

True *Contentment* with our *lot* and *portion* ariſeth,

1. *From our ſatisfaction in God*: He is an *all-ſufficient portion*, in him there is enough. Nothing below God can ſatisfie a Soul, and any thing or nothing will do where God is ours. To be *content* with the greateſt things when God is not ours, argues our ignorance of God and our Souls. And not to be *content* in the loweſt condition when God is ours, argues our ignorance of God, and the Creatures. Let God be mine, and my Soul ſhall ſay, *It is enough, though I have nothing elſe.* If God be not mine, what ever I have elſe, I cannot enjoy *true contentment.*

2. *From our ſubmiſſion to God*: And this *ſubmiſſion to God* ariſeth from the conſideration, Firſt, *Of his abſolute power and ſoveraignty*; who may deal with me, and diſpenſe to me as he will, without doing me any wrong. Secondly, *Of his infinite wiſdom*; who knoweth my frame, and what is good for me, better than I my ſelf. Thirdly. *From his abundant goodneſs*; who if I leave it to him, to be ſure, will do ſo well by me, that I ſhall have no reaſon to complain in the end. He that is thus ſatisfied in God, and can thus ſubmit to God, his heart *will be quiet*, and in a *ſecret calm*, whatſoever his *outward condition be.* If ever you would overcome *covetouſneſs*, learn to be *content*; if ever you would be *content*, let your *contentment* be bottomed on God onely. And to this end,

1. *Make ſure that God is yours*: No man can be *contented* with that which is none of his own; *Prov.* 14. 14. *A good man ſhall be ſatisfied from himſelf*, from what he hath of his own: He hath a treaſure within him, God is in his heart, and thence is his ſatisfaction.

2. *Look often upon God*: roll over in your mind the riches of your *Inheritance* which you have in him; wonder at, and be deeply affected with your *treaſure in Heaven*; and then

ſay as the rich man, *Soul take thine eaſe and be ſatisfied, thou haſt goods laid up for eternity.* Thou haſt no treaſure on earth, little in thy purſe, little in thine houſe, little in the field, yet *be of good cheer, thou haſt treaſure in heaven.* Look on thy God and let him ſatisfie thee: 'Tis but a *baſtard contentment* that is bottomed on any thing but God.

II. *This Commandment requireth a right and charitable frame of ſpirit towards our Neighbour, and all his*: Even ſuch a frame of ſpirit, as to think no evil of him (without apparent cauſe) nor to wiſh any evil to him, but to rejoyce in his proſperity, and to mourn in his afflictions.

The Sins forbidden in this Commandment, are,

1. *Diſtontentment with our own eſtate*; which is a downright quarrelling with the diſpenſations of Gods Providences towards us: which may juſtly provoke him to ſtrip us of all thoſe mercies, which, through his goodneſs, we needs do enjoy.

2. *Envying or grieving at the proſperity of our Neighbour.* This Commandment requireth love to our Neighbour, and complacency in his proſperous condition; for us therefore to envy his happineſs, and to grieve at his welfare, muſt be a flat breach thereof.

3. *Inordinate affecting or deſiring of any thing that is our Neighbours.* In the former Commandments we are forbidden to wrong our Neighbour either in his body, goods, or good name; here we are forbidden ſo much as to covet or deſire any thing that is his.

I do not ſay, that every deſire to have ſomething added to our *lot* and *portion*, is here forbidden; but when it is inordinate; and that is,

1. *Where we deſire more than is needful for our ſtate and condition.*

2. *When the deſire is too eager and vehement.*

3. *When the thing deſired too much affecteth us*: So that we are very much out of order and diſcontented, till it be obtained.

Neither is all deſire of that which is our Neighbours unlawful: We may not deſire what is his either, 1. *Againſt his will*: or 2. *To his hurt and prejudice*: nor 3. *To have it, but by lawful means*; Such as are by gift, by loan, or for a valuable price: But we may lawfully beg, borrow, or buy that which is our Neighbours.

70. Queſt. **Can any man perform exact Obedience to the whole Law of God?**

Anſw. No meer Man ſince the Fall of *Adam*, can perform exact Obedience to the Laws of God, but doth daily and hourly break them.

In this Anſwer there are *two things implyed*, and *two things expreſſed.*

I. The things implyed are, firſt, *That* Adam *in his innocent eſtate before his Fall, was able perfectly to keep the Commandments of God, both the Natural Law ingraven in his Heart*; as alſo *that Poſitive Law which God gave him for the tryal of his Obedience*; namely, *Not to eat of the Tree of Knowledge of Good and Evil.* Secondly, *That Chriſt being God as well as Man, was not onely able, but did perfectly keep and perform every of Gods Commandments, without the leaſt breach or defect.*

II. The two things expreſſed, are,

1. *That no meer man ſince the Fall, is able either of himſelf, or by any grace received, perfectly to keep the Commandments of God.*

2. *That every man doth daily break them in thought, word, and deed.*

The firſt of theſe doth appear from clear teſtimonies of Scripture, *Eccleſ.* 7. 20. *There is not a juſt man upon earth that doth good and ſinneth not.* And *James* 3. 2. *In many things we offend all*, ſaith the Apoſtle, including himſelf. This cometh to paſs by reaſon of the innate corruption which remaineth in the beſt, after they are regenerated and ſanctified by the Spirit of God: We are renewed but in part, ſanctified but in part; there is fleſh in us ſtill as well as ſpirit, our corruption cannot put on incorruption, till our mortality hath put on immortality; our ſin will live till we die.

1. Obſ. *Many in Scripture are ſaid to be perfect, even while they were living upon earth*; as *Noah*, Gen. 6. 9. Yea it is ſaid of *Zechary* and *Elizabeth*, Luke 1. 6. *That they were both righteous before God, walking in all the Commandments of the Lord blameleſs.*

Anſ. *There is a two-fold perfection, or perfect walking in Gods Statutes*; viz.

1. *Legal*, which conſiſteth in an exact performance of the whole Law of God, and in that manner which the Law requireth. This is not attainable by us here. Sin hath ſo lamed and crippled us, that we ſhall never perfectly recover our legs while we live; but ſhall go lame to our graves.

2. *Evangelical*, which conſiſteth in three particulars,

1. *In a ſincere deſire to keep all the Commandments of God*; ſo that we can ſay with *David*, Pſal. 119. 5. *O that my wayes were directed to keep thy ſtatutes.*

2. *In an earneſt endeavour to keep the Laws of God*; in putting forth our hands, and ſtrength, as well as our hearts.

3. *In a godly ſorrow and grief of heart for our failings and imperfections therein*; *and truſting upon Chriſt for acceptance of our imperfect performances.*

This is Evangelical Obedience, which God through Chriſt will accept.

2. *Obj.* If no meer man ſince the Fall is able in this life perfectly to keep the Commandments of God, why then are we ſo often commanded in Scripture, *to walk in the ways of Gods Commandments, to keep and obſerve his Statutes?*

Anſ. *Exhortations to a duty, do not neceſſarily imply a poſſibility of performing that duty*: yet are they uſeful,

1. *To convince us of our miſery by the Fall of our Firſt Parents*; being thereby diſinabled to keep Gods Commandments.

2. *To humble us under the ſenſe of our weakneſs and impotency.*

3. *To ſtir us up to put forth our utmoſt endeavour.*

4. *With Gods Word of command there uſually goeth forth a ſecret energy and vertue from him*; *enabling us to do what he commandeth.* Together with Gods command to keep his Laws, he ſendeth forth his ſpirit to inable us thereunto; according to that gracious promiſe, *that his Word and Spirit ſhall go forth together.*

5. *To drive us to Chriſt, and to truſt for life on him alone, when we have done all we can.*

The ſecond thing expreſſed in the Anſwer, is, *That Men ſince the Fall are ſo far from performing exact obedience to the Laws of God, that they daily break them.* Here we have another part of mans great unhappineſs, namely, his impotency and weakneſs, and his contrariety and

and oppoſition to the will and command of God; whence it is that he daily breaketh them in his thoughts, words & deeds.

Explic. *What matter of humilitation ſhould this be unto us, to conſider how miſerably we are fallen from our firſt State.* That we who were once able to keep the whole Law, are now become ſuch feeble, and impotent, and miſerably depraved Souls, that now we can do nothing as we ought to do, no not ſo much as think a good thought. Sure this ſhould humble, and grieve us to the heart.

2. *How ſhould the conſideration thereof make us fall down, and adore the tranſcendent Love of Chriſt, in ſubjecting himſelf to the Law of God, and perfectly fulfilling the ſame:* whereby as our Surety he hath done that for us, which we our ſelves could not do, and purchaſed for us eternal Life, and Salvation.

3. *How ſhould the conſideration hereof ſtir us up the more earneſtly to fly unto Jeſus Chriſt, that ſo we may partake of his perfect righteouſneſs,* and to cry out with the Apoſtle, *Phil.* 3 9. *I deſire not to be found in mine own righteouſneſs which is of the Law, but in the righteouſneſs of Jeſus Chriſt.* What broken Reeds, and miſerable Cobwebs do many hang their ſouls and adventure their ſalvation upon! One ſaith, *I thank God, I am honeſt and harmleſs, I never did any man wrong, therefore I hope, God will be merciful to me.* Another ſaith, *I never ſwore an Oath in my life, I am no Drunkard, nor Adulterer, nor Extortioner, and therefore hope it ſhall be well with my Soul.* Another ſaith, *I ſay my prayers daily, and hear the Word of God, and keep the Sabbath, without either working or playing thereon, and therefore I hope I ſhall be ſaved.*

But man conſider; Haſt thou kept the whole Law? Doth the Law require nothing but that thou do no wrong, or be no Drunkard, or Adulterer, or Sabbath-breaker, as thou ſayſt thou art not? Doth it not forbid lying and coveting, and quarrelling and contention, and all vain and carnal walking? Are not fleſhly luſts and carnal affections, and vain thoughts forbidden in the Law? Yea doth it not require thee to know and love, and fear the Lord, and to walk humbly with him? Doth it not require thee to live an holy life, and an heavenly converſation, in all godlineſs and honeſty? And doſt thou not ſee how miſerably ſhort thou falleſt, and how often thou tranſgreſſeſt in

every day? and yet canſt thou hope thou ſhalt be ſaved, becauſe thou haſt done no wrong, and art free from drunkenneſs, adultery, and all ſuch groſs ſins?

Conſider man, thou muſt ſhortly be tryed for thy life, and by what wilt thou be tryed? Wilt thou be tryed by the Law? By the ſevere and righteous Law of God? If thou dareſt not venture to be tryed by the Law; how then dareſt thou hang thy hopes of ſalvation upon ſome little broken pieces of Obedience to it? Away with theſe deceitful hopes, never think to juſtifie thy ſelf by thine harmleſneſs, and thy good deeds; but judge thy ſelf, and condemn thy ſelf for the multitude of thy tranſgreſſions. Look upon thy ſelf as a loſt ſoul; and in a ſenſe of thy great guiltineſs and ſinfulneſs, flee from the Law to the Goſpel; get thee to Chriſt, reſolve to be one of his Diſciples, to obey, and follow him in an holy, heavenly life; and then truſt in him for the pardon of thy ſins, and for the ſalvation of thy Soul through his righteouſneſs onely.

Having given you the ſenſe and meaning of the Commandments, and ſhewed you the Extent of them: I ſhall cloſe this *Practical Catechiſme* with a brief Explanation of the *LORDS PRAYER.*

71. Queſt. **Of how many Parts doth the Lords Prayer conſiſt?**

Anſw. The *Lords Prayer* conſiſteth of Three General Parts; namely, the *Preface*, the *Petitions*, and the *Thanksgiving*.

72. Queſt. **In which words is the Preface of the Lords Prayer ſet down?**

Anſw. The *Preface* of the *Lords Prayer*, is in theſe words, **Our Father which art in Heaven.**

Explic.

Explic. Here God is described by his *Goodneſs* and by his *Greatneſs*.

His *Goodneſs* is implyed in this Title *Father*.

His *Greatneſs* is ſet forth by the chief place of his reſidence, which is *Heaven*, where his Glory is eſpecially manifeſted.

The former ſheweth how ready God is to hear and anſwer our prayers, being our gracious Father in and through Jeſus Chriſt.

The later, how able he is to help us and grant our requeſts.

Both which duely conſidered, will be a ſpecial means to preſerve in us a mixture of confidence and reverence, which are neceſſary in our approaching unto God by prayer. As we ought then to be perſwaded of Gods fatherly affection towards us, that thereby we may be the more encouraged to go unto him, and with the greater confidence reſt upon him for all needful good things. So we ought with all holy reverence, to proſtrate our ſelves before him, being in Heaven, and we upon Earth.

73. Queſt. **Which is the Firſt Petition?**
Anſw. Hollowed be thy Name.

74. Queſt. **What is here deſired?**

Anſw. That God in all things, at all times, by us and all other Creatures may be honoured and glorified.

Explic. In the *Lords Prayer* there are Six Petitions whereof the three firſt concern the *Glory of God*, the three laſt, *Our own good*.

For the better underſtanding the extent of the firſt Petition, know, that when we pray, *Gods Name may be hallowed*, we deſire,

1. *That we our ſelves may glorifie God as in our minds*, by acknowledging him to be the Creatour, Preſerver, and Governour of all things; ſo in our *hearts*, by our loving of him, believing in him, truſting on him above all: And in our *lives*, by making his glory the main end and aim of all

our actions, and ordering our converſation ſo as God may be thereby glorified; *Matth.* 5. 16.

2. That others alſo may glorifie the *Name of God*; that the whole World may *admire* and *adore* his *Almighty power, his infinite wiſdom*, his *tranſcendent love*, and *all-ruling providence*; Iſa. 67. 3. and ſerve his *pleaſure*.

3. That God would take care of his *own Honour and Glory*, ordering all things in reference thereunto.

So the meaning of the firſt Poſition in brief is this, *That whereas of our ſelves we know not how to honour God aright, we pray that by his grace he would enable us and others to glorifie him in our minds, hearts, and lives, at all times: And by his all-ruling Providence, would order and diſpoſe of all things to his own glory.*

75. Queſt. **Which is the Second Petition?**

Anſw. Thy Kingdom come.

76. Queſt. **What is here deſired?**

Anſw. That the power of Satan may be weakened and ſubdued; That the Kingdom of Grace may be advanced by the daily encreaſe of its Members, and the Kingdom of Glory haſtened by Chriſts coming to Judgment.

Explic. In the former Petition, our Saviour taught us to pray for the advancement of Gods Glory in the World; to ſhew us, that our firſt and chiefeſt care and endeavour ſhould be, that God may be honoured and glorified by us, and all Creatures.

In the next place, he directeth us to pray, *That his Kingdom may come*; which is the beſt means for the promoting his Glory in the World.

For the better underſtanding the extent of this *Petition*, I ſhall ſhew.

I. What is meant by *the Kingdom of God.*

There is a two-fold Kingdom of God mentioned in Scripture.

1. His *General.* 2. His *Special Kingdom.*

His

His General Kingdom, is his *abſolute Power* and *Soveraignty*, whereby he ruleth over all Creatures; of which *Kingdom* the *Pſalmiſt* ſpeaketh, *Pſal.* 103. 19.

His Special Kingdom is two-fold; namely *The Kingdom of Grace*, and *the Kingdom of Glory*. They are but one and the ſame *Kingdom* diſtinguiſhed into two parts, which differ onely in ſome circumſtances; as

1. *In time*; the Kingdom of Grace is *in this life*; the *Kingdom of Glory* in the *life to come*.

2. *In place*, the Kingdom of Grace is *on Earth*, that of Glory *in Heaven*. The *Kingdom of Grace* is that *ſpiritual eſtate* wherein the people of God do willingly and chearfully conform, ſubject, and ſubmit themſelves to the will of God. The *Kingdom of Glory* is the bleſſed ſtate of *Gods people* in Heaven. The word *Come* in this *Petition* implieth the increaſing and proceeding on of the *Kingdom of Grace* unto *perfection*, and the haſtening of the *Kingdom of Glory*.

II. *That the Devil hath a Kingdom in this World.* He is called *a Prince, the God of this World, the Ruler of darkneſs*: A *Ruler*, he is not by *Gods ordination*, but by *Gods permiſſion*, and his own *uſurpation*.

III. *That the Kingdom of the Devil, is contrary to the Kingdom of God*; and as the one is advanced, the other is deſtroyed.

The meaning of this Petition, *Thy Kingdom come*; is this, *That God would break the power of Satan, and ſave his choſen ones out of his dominion, and from the hands of their enemies: And that his own Kingdom, his Kingdom of Grace may be advanced by the daily increaſe of its Subjects and Members, and their increaſe in holineſs. And that the Kingdom of Glory may be haſtened by Chriſts coming to Judgment; that the happineſs of Gods people may be full and compleat.*

Queſt. **Which is the Third Petition?**

Anſw. Thy will be done in Earth as it is in Heaven.

Queſt. **What is here deſired?**

Anſw.

Anſw. That while we live here on earth, we may endeavour to yield ſuch obedience to the will of God, as the Saints and Angels do in Heaven.

Explic. For the better clearing of this Petition, I ſhall briefly ſhew you,

1. *What is here meant by the will of God.*

2. *What by doing it.* 3. What by thoſe words, *As it is Heaven.*

1. *What is here meant by the will of God.* Though it is but one, yet there is a two-fold conſideration of the ſame will.

Firſt, There is *Gods Commanding will.* Commonly called *the will of his Precept*, which he would have us to know, and Obey.

Secondly, There is *his effecting will*, or *his Providential will*, the Actings of his Providences, Both which wills are intended in this Petition.

II. *Doing the will of God here implyeth two things*,

1. In reference to the *Commanding will of God*, it implyeth *Active Subjection, or Obedience thereunto.*

2. In reference to the *Providential will of God*, it implyeth *a chearful, and patient Submiſſion thereunto.*

Thirdly, What is meant by thoſe words *As it is in Heaven. By thoſe in Heaven* are underſtood the glorious Angels, and the glorified Saints. As they do the will of God, with all chearfulneſs, and alacrity, with all ſedulity, diligence, with all affection and fervency, with all heartineſs and ſincerity. So it ſhould be our prayer, and endeavour, that Gods will might be done by us in ſuch proportion as is ſuitable to our ſtate, and in the ſame ſincerity, and integrity, though not in the ſame perfection.

So that the meaning of this petition is this, *That whereas we, and all men dwelling on earth are not only unable to keep the Commandements of God, but likewiſe unwilling thereunto, we do earneſtly pray both for ourſelves, and others, that God by his Spirit would make us both able, and willing, as to know and Obey his Commands, ſo to ſubmit to his providences, and that with chearfulneſs, willingneſs, diligence, and ſincerity, as the Angels do in Heaven.*

What

What ſhall we think then of ſuch, who whilſt they pray, *Thy will be done*, are yet for their own wills, and impatient if they be croſſed therein.

79. Queſt. **Which is the Fourth Petition?**

Anſ. Give us this day our daily bread.

80. Queſt. **What is here deſired?**

Anſ. That God would beſtow upon us all needful temporal good thing and his bleſſing with them.

Expli. For the better clearing this Petition, I ſhall ſhew you,

1. What is here meant by *Bread*.
2. Why *Bread* is here mentioned rather than any other outward bleſſing.
3. Why we pray for *Bread* for *a day* rather then for a *month* or *year*.

I. *For the firſt, what is here meant by Bread*; *Bread* is diverſly taken in Scripture, but it is here taken both for that which we commonly call *Bread*, and alſo for all temporal good things, needful for the preſervation of this preſent life; and for our outward good Eſtate, as Meat, Drink, Apparel, Phyſick, and other things needful for our Bodies.

II. For the ſecond particular, why *Bread* is here mennioned rather than any other good thing.

1. *Bread of all outward bleſſings is the moſt neceſſary for our life and health.*

2. *To teach us to moderate our affections to earthly things, and not to deſire above what may be ſufficient for our comfort.* Therefore is it, we are taught to deſire *Bread*, and not *Quails*, or delicates and ſuperfluities. Food convenient, and a competent eſtate, is that which we pray for.

3. *To teach us to reſt contented with neceſſaries, though we have not that abundance which ſome others do enjoy.* Contented poverty is in many reſpects better than plenty and abundance, which doth uſually dull mens underſtandings, puff them up with pride, and enflame them with luſt. Whereas a mean eſtate is a means to wean a mans heart from an over-much love of the World, and raiſe it up to God; therefore ſaith the Apoſtle, 1 *Tim.* 6. 8. *Having food and raiment, let us be therewith content.*

III. For

III. For the third particular, Why we are taught to pray for our *Daily Bread*, rather than our *Monethly* or *Yearly Bread*?

1. *To teach us to depend upon Gods fatherly providence from day to day.*

2. *To teach us to pray daily unto God.* As we daily ſin againſt God, and ſtand daily in need of food for the nouriſhment of our bodies, ſo we ought daily to pray unto God, as for the pardon of our ſins, ſo for our daily Bread.

So that the meaning of this petition in brief is this, *That whereas by the fall of* Adam *we forfeited our right to the outward bleſſings of this life, and deſerve to be deprived of them, we pray for our ſelves and others, that both they and we may from day to day enjoy ſuch a portion of outward things, and his bleſſing with them, as God in his wiſdom ſeeth beſt and convenient for us.*

81. Queſt. **Which is the Fifth Petition?**

Anſ. Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.

82. Queſt. **What is deſired in this Petition?**

Anſ. That God, for Chriſts ſake, would free us from the guilt and puniſhment of all our ſins, and give us grace ſo to forgive others their treſpaſſes againſt us, as we may thereby be aſſured of the forgiveneſs of our ſins committed againſt God.

Explic. In this petition there are two things conſiderable,

1. The petition it ſelf in theſe words, *Forgive us our treſpaſſes.*

2. The condition added thereto in theſe words, *As we forgive them that treſpaſs againſt us.*

I. *By forgiving our treſpaſſes*, is here meant, *A full acquitting and ſetting us free both from the guilt and puniſhment of all our ſins; and that without ſatisfaction to be required on our part, but only upon the account of Chriſts merits.*

II. For the clearing the condition added to the petition, in theſe words, *As we forgive them that treſpaſs againſt us*; I ſhall ſhew you,

1. Who are meant by *treſpaſſors.*

2. What by the particle *As*, *As we forgive*, &c.

3. Why this clauſe (*as we forgive them that treſpaſs againſt us*) is added to the petition.

I. By

I. By *treſpaſſors* are here meant, *ſuch as have any way wronged us either in body, goods*, or *good name*; who are ſet down in the plural number, to ſhew the extent of our forgiveneſs, even to all, without exception of any; whoſoever have offended us, friend or foe, rich or poor, we ought to forgive them their offences againſt us.

II. The particle *As*, doth not import *an equality*, as if we could equal God in forgiving us, but rather a *reſemblance*, that we labour to be like unto God, in our forgiving our neighbour his wrongs and injuries offered to us; forgiving him as *from our hearts*, without retaining any inward grudge or ſecret hatred; ſo *fully*, as if he had never wronged us.

III. The Reaſons why this clauſe (*as we forgive them that treſpaſs againſt us*) is added to the petition, are,

Firſt, *As a Motive to ingage us to forgive thoſe who have wronged us.* For we pray unto God to forgive us *ſo*, and no otherwiſe, than as we forgive others. If therefore we forgive not others, we pray God not to forgive us, but to condemn us. We are therefore mightily concerned to forgive, leſt whilſt we ſhut up our hearts from our brethren, we ſhut out Gods mercy from us. *For he ſhall have judgement without mercy, that hath ſhewed no mercy*; Jam. 2. 13.

Secondly, *As an Evidence unto us of Gods forgiving our ſins and treſpaſſes committed againſt him.* For our forgiving our neighbour, is a reflex or fruit of Gods love unto us, in forgiving our ſins committed againſt him. It is a beam of that grace and mercy which we our ſelves have received from him. As therefore we would be aſſured of Gods mercy towards us, in forgiving our ſins committed againſt him, let us be willing and ready to forgive thoſe who have wronged us; *Matth.* 6. 14.

The ſum of this Petition in brief is this, *Acknowledging our ſelves to be ſinful duſt and aſhes, guilty of innumerable tranſgreſſions; whereby we are liable to the wrath and curſe of God both here and hereafter, and altogether unable to deliver our ſelves out of this miſerable condition, we pray for our ſelves and others, that God for Chriſts ſake would freely pardon all our ſins, and by his grace enable us from the heart to forgive thoſe who have wronged us; that we may thereby obtain a comfortable evidence to our own ſouls of the forgiveneſs of our ſins committed againſt God.*

83. Queſt. **Which is the Sixth Petition?**

Anſ. Lead us not into temptation, but deliver us from evil.

84. Queſt. **What is here deſired?**

Anſ. That God would preſerve us from temptations unto ſin, and being tempted powerfully, to ſuccour us under them; and in his due time to deliver us from them.

Explic. In this Sixth Petition there are three things implied, and three things expreſſed.

I. The three things implied, are,

1. *That we are ſubject to temptations, and to be drawn into evil by them*; that is, *into ſin, and into thoſe miſeries which are the fruits of ſin.* The world is full of tempters and temptations; not only the *Devil* and his Inſtruments, but *our own luſts*, are our tempters; and every condition we are, or can be in, hath its ſeveral temptations.

2. *That in our ſelves we are very weak to withſtand, or overcome our temptations.* Tempters and temptations we have many, and through the corruption of our natures, we are as apt to fall by their temptations, as we are in danger to fall into temptation.

3. *That God hath power over all tempters and temptations.* Neither the Devil, nor any of his inſtruments, have power to do what they will; for God hath them in a Chain, and the Devil himſelf cannot go one link of his Chain further than God pleaſeth; 1 *Pet.* 2. 9. 1 *Cor.* 10. 13.

II. The three things expreſſed in the Petition are,

1. *That we ought to pray for preſervation from temptations unto ſin*; which muſt be with a ſubmiſſion to the will of God, ſo far forth as he ſeeth good for us; who is pleaſed ſometime to ſuffer his own Children, to be aſſaulted and tempted for their ſpiritual good and advantage.

2. *That we ought to pray for ſupport under our temptations.*

3. *That*

3. *That we ought to pray for deliverance out of the temptation, and from all that evil which we are tempted to.*

The ſum of the Petition in brief is this, *That after our ſins are pardoned, ſince we are ſtill ſubject to temptations unto ſin, and in danger to be overcome of thoſe temptations: therefore we beg of God, who hath power over all tempters and temptations, that he would be pleaſed ſo to reſtrain Sathan and his inſtruments, and ſubdue our fleſh, that we, and all his people, may be kept from being tempted unto ſin; or if tempted, that by his ſpirit he would powerfully ſuccour us under the ſame, and deliver us from every evil work, and preſerve us to his heavenly Kingdom.*

By the way learn here,

1. *That Chriſtians are to fear temptations.*

2. *That they are to beware that they run not into temptation.* If we pray againſt temptations, and yet will run into ſuch company, or ſuch places, or ſuch ways, as will be temptations to us, we hereby in our practice contradict our prayers. Look not that God will hear your prayers againſt temptations, who will not heedfully keep your ſelves out of harms-way.

85. Queſt. **In which words is the form of Thankſgiving expreſſed?**

Anſ. The form of Thankſgiving is expreſſed in theſe words, For thine is the Kingdom, the power, and the glory, for ever and ever. *Amen.*

Explic. Theſe words are ſet down, both, *As encouragements* to ſtrengthen and ſupport our faith in prayer. And alſo, *as a form of praiſe and thankſgiving.*

I. The encouragements to imbolden us to pray unto God in faith and confidence of being heard, are four;

1. *The firſt is taken from his abſolute ſovereignty*, implied in this word, *Kingdom*; *For thine is the Kingdom*, that is, Thy Kingdom is an univerſal Kingdom, over all Kingdoms; in which reſpect he is ſtiled, *A King of Kings*, and *Lord of Lords*; 1 Tim. 6. 16. So that God only hath authority to diſpoſe of all things, and to diſpence unto us all the fore-mentioned bleſſings, which we have asked of him.

2. *The*

2. *The ſecond is taken from his Almighty power*, whereby he is able to grant all our requeſts; yea to do for us above all that we can ask or think; *for to him nothing is impoſſible*: Matth. 10. 27.

3. *A third encouragement is taken from the glory of God*, who being infinitely glorious in his mercy, truth, wiſdom, and other attributes of his, we may be confident of his willingneſs to do for us whatſoever tendeth to his own glory and our good. How fitly then doth Chriſt, having preſcribed ſundry petitions which tend to the glory of God, teach us to put God in mind *of his glory*, for the ſtrengthening our faith in obtaining them.

4. *The laſt encouragement is taken from his unchangeable eternity*: which may ſtrengthen our faith in a firm expectation to receive from God what he hath formerly done and granted to his people of old. This gave *David* encouragement to pray unto God with confidence of obtaining his requeſt; *Pſal.* 22. 4. *Our fathers truſted in thee, they truſted, and thou didſt deliver them; they truſted in thee, and were not confounded; they cryed unto thee, and were delivered*: Whereupon he encouraged himſelf, that if he in prayer could truſt in God, he would hear him too.

II. This phraſe, *For thine is the kingdom, the power, and the glory for ever*, is ſet down as a form of prayer and thankſgiving, wherein Gods abſolute ſovereignty, almighty power, ſurpaſſing glory and eternity is acknowledged.

Whereby we are taught to joyn *praiſes* with our *prayers*; which is a duty that God highly eſteemeth of, prizing and preferring it far above all Legal ſacrifices and burnt offerings! *Pſal.* 50. 13. And as it is a duty pleaſing unto God, ſo it will prove very beneficial to our ſelves; for God loves to give to a thankful people.

III. The concluſion of the Prayer is in this word *Amen*, which doth imply both our *conſent*, to the whole Prayer; as alſo *our earneſt deſire* of obtaining the fore-mentioned bleſſings prayed for, and *our full aſſurance*, that God *will* accept our petitions and praiſes. For the word *Amen*, ſignifieth as much as, *So be it*, and *So it ſhall be*. So be it, that's the voice of deſire, and then the voice of faith is, *So it ſhall be*.

FINIS.

A Morning Prayer for a Family, Drawn up for the uſe of thoſe only who need ſuch an help.

BLeſſed LordGod,who art great and glorious in thy ſelf, good and gracious in and through thy beloved, Jeſus Chriſt.A God glorious in thy juſtice to execute vengeance upon the wilful and impenitent;but gracious in thy mercy to paſs by the offences of poor penitent ſinners.Lord,hadſt not thou been exceeding good and gracious unto us,we might this night have ſlept the ſleep of death:and from the darkneſs of the night been ſent away into outer darkneſs.But ſuch hath been thy mercy and goodneſs unto us, as to add another day unto our lives: moſt meet therefore it is that we ſhould conſecrate the ſame unto thee,by offering up a Morning Sacrifice of Prayer and thankſgiving. Lord we acknowledge our great unworthineſs to come into thy preſence, to preſent our Prayers and ſupplications unto thee.But though we are unworthy,yetChriſt is worthy.We beſeech thee therefore for his ſake to look graciouſly upon us; to paſs by our unworthineſs,and to ſtrengthen our weakneſs. To this end as we draw near unto thee,ſo be thou pleaſed to draw neer unto us,enabling us to pray as with humility &ſincerity; ſo with zeal and fervency of ſpirit, and with faith in Jeſus Chriſt, looking for audience and acceptance in and thorow him. Bleſſed Lord God, we cannot but acknowledge,thou didſt at firſt create us in a bleſſed and happy eſtate, even after thine own image, endowing

dowing us with true knowledg, holineſs, and righteouſneſs. But we ſoon fell from that ſtate of innocency and bleſſedneſs, in the loynes of our firſt Father *Adam*; and implunged our ſelves with him into a dreadfull gulf of ſin and miſery. For, O Lord, beſides the guilt of *Adams* ſin, we have contracted from him a Maſs of corruption, which hath poyſoned our very natures; polluted and defiled all the faculties of our ſouls, with all the parts and members of our bodies. So that we may more truly in regard of our ſpiritual uncleanneſs, cry out, *Unclean, Unclean,* than the Leper under the Law in regard of his bodily uncleanneſs. And O Lord, to this corruption of our natures we have added many many actual ſins of our own: which as they have been hainous in their quality, ſo in their number and multitude have far exceeded the hairs of our heads, and the ſands on the Sea-ſhore, which cannot be numbred. The which we have committed through the whole courſe of our lives, from our infancy to this preſent time. So that we are now grown old in ſin, and overgrown with corruption. Though the time thou haſt allotted us here to live is very little, even as a moment to Eternity; yet, alas, how little of this little have we lived to thee our God, or to the good of our own ſouls, having miſ-ſpent the greateſt part of our dayes in vanity and pleaſure, yea in ſin and wickedneſs. We have broken every one of thy moſt holy and righteous Laws ten thouſand thouſand times. Yea we have ſinned againſt thy Goſpel in ſlighting the offers of grace. Though thou haſt ſent unto us Ambaſſadour after Ambaſſadour, to wooe and beſeech us to abandon our ſins, and to receive Jeſus Chriſt, yet alaſs, how have we ſlighted thy meſſengers,

gers, and turned a deaf ear to all thy gracious invitations. Though we are willing to take Chriſt for our Saviour, to preſerve us from hell and damnation; yet, alaſs, how unwilling are we to take him for our Lord and King, to yield obedience and ſubjection unto him. Lord we cannot but acknowledg our unfruitfulneſs under the means of grace, our great unthankfulneſs under thoſe manifold favours and mercies thou haſt in a plentiful meaſure conferred on us; as alſo our unprofitableneſs under thy Fatherly chaſtiſements, laid upon us in love and for our good: our diſcontentedneſs at our preſent ſtate and condition. And oh how careleſs and negligent have we been in the diſcharge of the duties of our places, callings, and relations! Oh the multitude of worldly and covetous thoughts, of proud and ambitious thoughts, of wicked and prophane thoughts, of wanton and unclean thoughts, yea and of blaſphemous and atheiſtical thoughts that lodge in the hearts of moſt of us, and there revel it day and night. And O Lord, we cannot but acknowledge the deadneſs of our hearts, the diſtractions of our minds in the performing holy duties. We are active and lively about our worldly buſineſſes, but oh how dull and flat are we in our religious exerciſes! praying as if we prayed not, and hearing as if we heard not. Lord make us truly apprehenſive of our ſins and miſery, that we may humble our ſelves under a ſenſe of them, and turn unto thee by true and unfained repentance. Turn us, O God, and we ſhall be turned, draw us, and we will run after thee. And, O Lord, whileſt we are returning unto thee, meet us, we pray thee, in the way: and like a tender Father, embrace us with the arms of thy mercy. Our ſins, we confeſs, are many and hainous,

yet we know and believe thy mercies are far more, and the merits of Jeſus Chriſt are far greater: and therefore we are reſolved to adventure our ſouls, as upon the mercies of thee our God, ſo upon the merits of Jeſus Chriſt, into whoſe arms we here caſt our ſelves.

Oh be pleaſed to make us partakers both of the merit of Chriſts death, in freeing us from the guilt of ſin, and of the virtue of Chriſts death in freeing us from the power and dominion of ſin, that it may not rule and raign in us as formerly. Lord, work in us a loathing, and a true hatred of every ſin, eſpecially of ſuch as we have been moſt addicted to, & have moſt delighted in. To this end convince us what a folly, yea madneſs it is, for the ſhort fruition of a momentany pleaſure here, to implunge our ſelves into everlaſting burnings. Oh convert every unconverted ſoul among us; bring us to Chriſt; make us adventurers for the other World: let us be reſolved henceforth for an holy and righteous life: inſtruct us in thy wayes, and teach us thy Statutes. Break the power of our ſins, ſubdue our rebellion, and make us willing to be the Lord's. Change our evil natures, and give us another Spirit. Help us ſincerely to chooſe thee as our portion; to love, and fear, and truſt in thee; and to walk humbly with thee all the dayes of our life. Help us to ſet our affections on things above, and no longer on this earth: Help us to dye daily to ſin, and this World: let us exerciſe our ſelves in keeping a good Conſcience towards God and man: Help us to work out our Salvation with fear and trembling, & to give all diligence to make our calling and election ſure; and let not our labour herein be in vain, Keep us, O Lord, from our iniquities; keep us from the way

way of lying, from all unrighteous and unjuſt dealing, from wrath, and evil ſpeaking; Help us to be ſerious, and ſavoury, and tender, and watchful: and hold us on conſtantly in our holy courſe to the end of our dayes.

Lord, take us into thy keeping and protection this day: keep us from all danger, eſpecially from ſinning againſt thee. To this end make us watchfull both againſt the occaſions of ſins, and temptations thereunto. Keep us we pray thee, from idleneſs, as knowing that our idle time is the Devils working-time, who is moſt buſie with us, when we are moſt at leiſure. And bleſs all our undertakings. So ſpiritualize our hearts and affections, that we may have heavenly hearts in earthly imployments, and ſo may ſerve thee our God, whileſt we are ſerving our own neceſſities.

Together with us bleſs, we beſeech thee, thy whole Church; Call thine ancient people the Jews; and bring in the fulneſs of the Gentiles. And particularly we pray thee for our own Nation, the Land of our Nativity: pardon the crying ſins thereof. Showre down thy bleſſings upon it both temporal and ſpiritual. In ſpecial we pray thee ſo to bleſs our royal Soveraign, that under him we may live a quiet, and peaceable life in all godlineſs and honeſty. Bleſs likewiſe all our Magiſtrates, and Miniſters of thy holy Word. Thou the Lord of the harveſt, ſend plenty of Labourers into thy harveſt. And, O Father of mercy, look down with the eye of pity and compaſſion upon all thine afflicted ones: let thy mercies be ſuitable to their ſeveral needs and neceſſities. Bleſs all Chriſtian families, this in particular; enrich every ſoul with all needful, ſaving graces.

Bleſſed Lord God, according to our bounden duty, we offer up our Sacrifice of Praiſe and Thankſgiving unto thy Bleſſed Majeſty, in the name and mediation of thy beloved Son Jeſus Chriſt. Bleſſing and praiſing thee for our health, wealth, food and raiment, for our preſervation from our firſt being to this preſent time. We bleſs thy name above all for that gift of gifts the Lord Jeſus, and for the Goſpel wherein thou haſt freely offered Chriſt, with all his benefits to us. We bleſs thee for whatever grace hath been wrought in any of us by the Goſpel; and for that good hope thou haſt given us through grace. We bleſs thy name for the laſt nights quiet reſt, this dayes protection hitherto. Add, we pray thee, this mercy, give us grace to live as in thy ſight, who ſeeth all our wayes, and art privy to every ſecret thing which we do. And now, O Lord, accept our perſons, though ſinful, and our ſervice, though full of weakneſſes, in thy beloved Son, in whom thou art well pleaſed. In whoſe name and words, we further call upon thee, ſaying, *Our Father which art in Heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day, our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the power and the glory, for ever,* Amen.

An Evening Prayer for a Family.

O Moſt great, and glorious Lord God, and in Jeſus Chriſt a loving and a gracious Father. We thy poor and unworthy Servants, being by thy good providence brought to the end of this day, deſire to conclude the ſame with an Evening ſpiritual Sacrifice of Prayer and Thankſgiving. Lord we do here profeſs, we come not in our own names, nor in our own ſtrength, we are unable of our ſelves to perform any ſpiritual duty after an acceptable manner. But we come in the alone name, and ſtrength of thy beloved Son, Jeſus Chriſt: beſeeching thee for his ſake to paſs by our unworthineſs, to quicken our dead hearts, and to carry us forth with life and vigour in the duty we are now going about.

Bleſſed Lord God, we do acknowledge our ſelves to be vile, wretched Sinners: Sinners by nature, ſinners by birth, ſinners in the whole courſe of our lives, having ſinned as if we had come into the World for no other end but to ſin againſt thee. Though thou haſt been pleaſed to reſtrain us from many hainous, ſcandalous ſins: yet Lord, thou knoweſt what evil thoughts do lodge in our hearts, and what Luſts bear rule and ſway there. Bleſſed Lord God, though we are in ſome meaſure convinced of the need and neceſſity that we have of Jeſus Chriſt, that we are undone forever without an intereſt in him: yet how have we ſlighted and rejected the tenders and offers of him in the Miniſtry of the Goſpel, and preferred our luſts, and the pleaſures of this World before him. We have indeed outwardly made profeſſion of the Goſ-

pel, yet have we diſgraced the profeſſion thereof by our carnal and ſinful converſation. Lord, we cannot but acknowledge, our deſires, cares, and endeavours have run out more after the things of this life, than after the things of a better life. We have ſlighted thy judgments, abuſed thy mercies, profaned thy Sabbaths, and polluted all thy holy Ordinances. When we have drawn near unto thee with our bodies, and honoured thee with our lips, then have our hearts been far removed from thee; when we have had communion with thine Ordinances, we have oftentimes had little communion with thee our God therein. Bleſſed Lord, our ſins are many and hainous, yea there ſeemeth a kind of infiniteneſs in our ſins: but we know and believe there is indeed an infiniteneſs in the mercies of thee our God, and in the merits of Jeſus Chriſt: and therefore with an utter diſclaiming of all righteouſneſs of our own, as filthy rags, we place our whole confidence for life & ſalvation upon thy mercies in Chriſt. As thou haſt laid our help upon him, ſo on him will we lay our hope for the pardon of our ſins here, and for eternal ſalvation hereafter. Lord, be pleaſed to accept of his all-ſufficient Sacrifice and perfect ſatisfaction, thereby made to thy juſtice for all our ſins. Pardon us, we pray thee, and free us as from the guilt and puniſhment, ſo from the power and dominion of all our ſins, that we be no longer the Servants of ſin, but may be henceforth the ſervants of God. Lay hold on all our ſouls, and bring us in effectually unto Jeſus Chriſt. Subdue our rebellion, take away our unwillingneſs, anſwer all our objections and excuſes, and work our hearts to a reſolved adventuring upon him, an hearty acceptance of him, and a total reſignation of our

ſelves

ſelves for ever to him, to his government and dominion. Lord, we beſeechthee, not only to juſtifie us by thy grace, but likewiſe to ſanctifie us by thy ſpirit, that we may be an holy people, ſerving thee in holineſs and righteouſneſs all the days of our lives. Mortifie our fleſh with the affections and luſts: Let thy grace be ſufficient for us both for the killing of our deareſt luſts, and ſtrongeſt corruptions; and for the quickning of us on in a conſcionable diſcharge of the Duties of our places, callings, and relations; by which grace let us be carried on throughout our whole courſe, in an holy, humble, and ſincere converſation. Lord, begin we pray thee thoſe graces which are wanting in any of us: perfect and increaſe thoſe that are begun. Sanctifie unto us every diſpenſation of thy providence: Help us to ſpell out thy mind and meaning in every providential acting towards us, and give us grace to live ſuitably and anſwerably thereunto. Lord help us ever to walk as in thy ſight and preſence, making thy word our rule, and thy glory the end and aim of all our actions and endeavours. Lord, let it ſuffice us, that we have ſpent ſo much of our precious time in ſeeking after earthly things: help us now in earneſt to ſeek after ſpiritual and heavenly things, after ſpiritual grace and heavenly glory. We pray thee convince us thorowly, that upon the little inch of time in this life, depends the length and breadth of all Eternity: and that as we live here, we ſhall fare everlaſtingly hereafter. And O let the conſideration thereof ſtir us up to a fruitful improvement of our ſhort time to the beſt advantage for the ſpiritual and eternal good of our poor ſouls. help us to keep always upon our hearts a deep ſenſe as of the certainty

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of our death, ſo of the uncertainty of the time thereof, that we may live as thoſe who believe we muſt ſhortly dye. Lord take us into thy keeping and protection this night. Grant we may lodge in the arms of Jeſus, that we may reſt in his boſome. Give unto us ſuch ſweet and comfortable reſt and ſleep, that our bodies may be refreſhed, and we the better enabled to ſerve thee the next day in our ſeveral places and callings.

In mercy remember thine all the World over. And in ſpecial we pray thee for this ſinful Land and Nation. Pardon our ſins, be reconciled to us in Jeſus Chriſt. Let thy Goſpel have a free paſſage therein. Pour the choiceſt of thy bleſſings upon the head of our King, that he may be a bleſſing unto us. Bleſs all our Magiſtrates, with the Miniſters of thy Word and Sacraments. Pity the afflicted members of Jeſus Chriſt. Bleſs all Chriſtian Families, this in particular, giving unto every member thereof all needful, ſaving, ſanctifying graces.

And now accept our Sacrifice of praiſe and thankſgiving, which we offer unto thee for thy manifold favours and mercies, conferred on our ſouls and bodies. eſpecially and above all, for that great gift of thine the Lord Jeſus Chriſt, and for all thoſe great things he hath done and ſuffered for our redemption. We bleſs thy name as for the enjoyment of the Goſpel, ſo for any ſpiritual good we have received thereby: that any of us have fiducially and cordially cloſed with the tenders and offers of Jeſus Chriſt. We bleſs thy name that thou haſt withheld us from the company and ways of thoſe, who live without God in the World, giving themſelves up to work all wickedneſs with greedineſs; and haſt ſet our hearts to ſeek the

the Lord, and wait for thy Salvation. For every other good thing, whether temporal or ſpiritual, concerning this life or a better, bleſſed and praiſed be thy great and glorious name. And now, O Lord, we beſeech thee in mercy to overlook all the weakneſſes and infirmities which have accompanied this holy duty. Sprinkle both our Perſons and our Services with the blood of that immaculate Lamb Chriſt Jeſus. In whoſe Name we conclude our imperfect Prayers, with that perfect form of Prayer, which he hath taught us, *Our Father which*, &c.

A Prayer for a ſingle Perſon.

O Eternal and ever-living Lord God, the fountain of all bleſſing, the Father of Mercy, and God of all Conſolation: I thy poor creature altogether unworthy to appear in thy ſight, to preſent my Prayer and ſupplication unto thee: do yet in the name and mediation of thy beloved Son Jeſus Chriſt, proſtrate my ſelf at the footſtool of thy grace, looking for acceptance and aſſiſtance in and through him. For his ſake look graciouſly upon me, pardon my ſins, which are many and hainous. Lord, I cannot but acknowledge, that beſides the guilt of *Adam*'s ſin, there is in me a fountain of corruption, which I brought with me into the World: from whence hath plentifully flowed many poiſonous ſtreams of actual tranſgreſſions, and that in evil thoughts, evil words, and evil actions, which I have committed through the whole courſe of my life, from my tender infancy to this preſent time: I have been alienated from the life of God through the ignorance that is in me. I have walked after the courſe of this World, fulfilling the deſires of my fleſh and of my mind, minding earthly things. I have broken thy Law, neglected thy Goſpel, refuſed the offers of Chriſt, and am in great doubt that to this day there hath been no good work wrought upon me; but that I continue in the gall of bitterneſs,

neſs, and the boud of iniquity. Lord, I cannot but acknowledge, I have ſhamefully abuſed the riches of thy goodneſs, forbearance, and long-ſuffering, which ſhould have led me to repentance; as alſo thy Fatherly corrections and chaſtiſements laid upon me in love, and for my good, oh how little have I been bettered thereby! How do I ſpend my time and ſtrength for the getting of earthly riches, and ſatisfying my ſelf with ſenſual pleaſures, and in the mean time am careleſs of my precious and immortal ſoul? Lord, I have often for my profit and pleaſure ſake omitted, and put off the holy exerciſes of Religion, which ought to have been performed by me; and have been exceeding dead and dull, lifeleſs and heartleſs in performing thoſe good duties I have taken in hand. I have been unfruitful under a plentiful diſpenſation of the means of grace, unthankful under thoſe favours and mercies thou haſt conferred on me, unfaithful to thoſe manifold vows and promiſes, I have made unto thee my God. Truth, Lord, my ſins are many and hainous: but this is my comfort, that Jeſus Chriſt came into the World to ſave ſinners, and why not me? why not me? I acknowledge my ſelf to be a great ſinner: but yet again thy Word teſtifieth, That Jeſus Chriſt came to ſave the chief of ſinners. Therefore will I not deſpair of mercy, but am reſolved to caſt my ſelf, and the burden of my ſins into the arms, and upon the ſhoulders of Jeſus Chriſt. Be pleaſed to accept of what Chriſt hath done and ſuffered for me, and to accept of me in him. Turn me, O Lord, unto thee, and through him let me be reconciled unto thee. Slay the enmity, and ſubdue

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the rebellion of mine heart againſt thee. Waſh my polluted ſoul with his moſt precious blood;cloath my nakedneſs with the long white robe of his righteouſneſs,fill my emptineſs out of that fulneſs which is in Jeſus Chriſt. Enrich my ſoul with all needful ſaving ſanctifying graces. Let the faith of Gods Elect, let the love and fear of thy name be ſhed abroad in my heart.Oh that every grace may more and more flouriſh in me, and my luſts more and more wither and decay in me.Let my covetouſneſs dye, let my pride, and envy,and paſſion,and ſenſuality dye;let the whole body of death be deſtroyed, that I may no longer ſerve ſin. Oh give me grace in this my day to know the things that belong to my peace,to make a right uſe of this time of my viſitation.AsChriſt is now frequently tendred in the Miniſtry of the Goſpel as a Saviour to poor ſinners: So Lord, give me grace fiducially to cloſe with the offers and tenders of him, that Chriſt may be mine,and I his. And as thou haſt been pleaſed to afford unto me the means of grace, ſo I pray thee,help me to carry my ſelf in ſome meaſure ſuitable and anſwerable thereunto ; that I may not be a ſhame, but rather a credit to religion, and my profeſſion thereof. To this end teach me to deny all ungodlineſs and Worldly luſts,and to live ſoberly, righteouſly, and godly in this preſent World. Bleſſed Lord,ſeeing without thy bleſſing it will be in vain to put forth my own pains and endeavours, I beſeech thee to help me to labour in the work of the Lord, and to crown my pains and endeavours with a bleſſing from Heaven. Make me more ſpiritual in Worldly buſineſſes; and leſs worldly in ſpiritual buſineſſes. Be pleaſed to put good meditations into my mind,and holy deſires into my heart. Let no corrupt

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communication proceed out of my mouth, but ſuch as may adminiſter grace to the hearers. Help me to redeem time; let me not loſe one day more, ſet me preſently to work out my ſalvation with fear and trembling: Help me to chooſe the good part,and to make ſure of eternity: Good Lord, let me not be deceived, and found an hypocrite at laſt, but make me ſound in the faith,that I may have rejoycing before thee in the great day.

Neither pray I for my ſelf alone,but for thy whole Church whereſoever diſperſed,or howſoever diſtreſſed upon the face of the whole earth.In ſpecial I pray thee,to bleſs this Land and Nation, with all bleſſings both temporal and ſpiritual. And herein our Soveraign Lord and King: make him an inſtrument of bringing much glory to thy name,and much good to thy Church and people. Bleſs him in his Relations, Counſels, and Forces. Bleſs the Magiſtrates and Miniſters, with the whole people of this Land: the afflicted members of Jeſus Chriſt; let thy mercies be ſuitable to their ſeveral needs and neceſſities. Vouchſafe to every one of us grace to live in thy fear, to dye in thy favour, and to raign with thee Eternally in Heaven.

And now, O Lord, in the name of Jeſus Chriſt, I bleſs and praiſe thy glorious Majeſty, for all thoſe manifold favours thou haſt in a plentiful manner conferred on my ſoul and body;for my preſervation as from manifold dangers whereunto I was ſubject, ſo from many ſins whereinto the corruption of my fleſh, and the perſwaſion of the Devil would have thrown me headlong. Bleſſed be thy name for thy good providence over me through the whole courſe of my life;thou haſt been my God from my Mothers

womb,

womb, ſupplyed me with all needful good things. But above all, bleſſed be thy name for that foundation of all other mercies, thy dearly beloved Son; for thoſe great things he hath done and ſuffered for me, and thoſe many good things, whereof in and through him I have hope, or am made partaker. Lord, pardon the manifold weakneſſes and imperfections, which have accompanied this holy ſervice, in and through thy beloved Jeſus Chriſt. In whoſe name and words, I conclude this my imperfect Prayer, *Our Father which art in Heaven*, &c.

FINIS.

MVSEVM
BRITAN
NICVM